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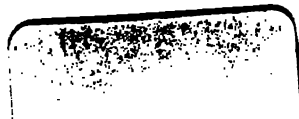
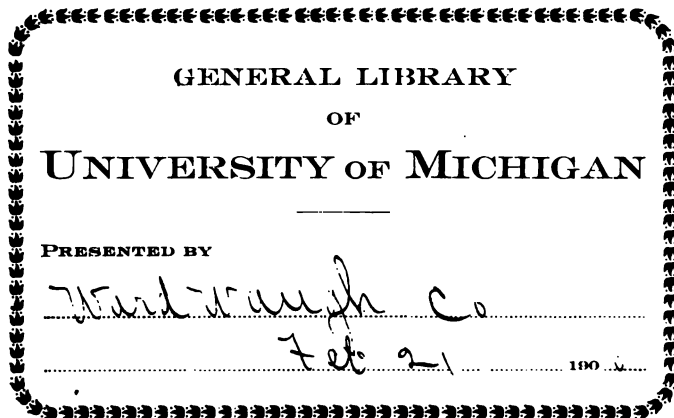
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BETTER-WORLD PHILOSOPHY

A SOCIOLOGICAL SYNTHESIS

BY
J. HOWARD MOORE





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PHILOSOPHY**



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A SOCIOLOGICAL SYNTHESIS

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J. HOWARD MOORE

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CHICAGO
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1899

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THIS book does not claim to be infallible—simply serious. No being knows. He thinks he knows. A few grams strategically shifted here and there in his organism, and he knows, or thinks he knows, something altogether otherwise. All is attitude and relativity.

Chicago, 1899



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THE PROBLEM OF INDUSTRY

Man, like every other animal known to terrestrial intelligence, is a creature of desires. He is not self-sufficient. He is bound to the rest of the universe by claws of the most relentless necessity. His body is a mechanism made up of certain substances derived from the planet on which he finds himself. This mechanism is continually crumbling and wasting away, and must be replenished by additional portions of the parent earth. He lives at the bottom of an ærial sea, which is so capricious that he must carry about him continually an elaborate protection against its violent extremes. He must be provided with a habitation wherein to lay his head and to administer the pompous functions of the household.

He desires a soft place to sleep, many dainties on his table, and brilliants and silks to strut in. He wishes his offspring to be educated. He desires the services and society of his fellows. He desires to travel over the face of the earth, and contemplate in a general way how dull and profitless the universe would be without him. Man's desires are, indeed, innumerable, often hopeless, and sometimes vile, but they may all be rolled together into two: the desire to avoid pain, and the desire to experience pleasure. Every conscious movement made by living beings, from oyster to philosopher, is directed toward the accomplishment of one or both of these ends.

Pleasure is the emotion accompanying the achievement or satisfaction of a desire. Pain is the antithesis of pleasure. It denotes inhibited desires. The amount of happiness experienced by any being, therefore, depends, first, on his talent for enjoyment, that

is, on the number and especially the intensity of his impulses ; and secondly, on the attitude or character of his environment. The more numerous and ample a being's impulses, the greater his capacity for happiness—also the greater his liability to misery. A lean subjective, a consciousness of few and feeble impulses, in a lean environment, an environment uninterested in or hostile to the satisfaction of desires, can not experience great happiness, because there is neither capacity nor opportunity. A rich subjective in a lean environment will experience great discomfort, great pain, because there is a redundance of desire over opportunity for satisfaction. A gentleman of culture, accustomed to the most refined conveniences and associations, but compelled to dwell in the squalid shelters of savages, would be profoundly wretched. The largest emotional affluence will befall beings of ample impulses breathing the air of a

universe abundantly disposed to satisfy them.

Man is a being of desires. And what he is here for, according to himself, is to satisfy them. He is devoted to no other thing. Every muscle he strains and every nostrilful he poisons are in the interests of some desire which he is striving to pacify. All of his desires man does not satisfy, but the failure is no fault of his. It is the fault of the universe which made him and in the heart of which he lives. Many of his desires he does not satisfy because he has not the genius. He desires frequently to be in two or three places at the same time, but he is an undistributable integer. He often desires to extemporize wings, and fly away to some fair haven and be at rest, but he is not built that way. Many of the desires which he has the talent to satisfy he sacrifices. Minor satisfactions are frequently foregone for the sake of more precious ones

lying either in himself or in others. Some desires he postpones and others he strangles, and many he ought to strangle that he does not. Generally one or two desires become dominant and suffocate or subordinate the rest ; for there is an evolution, a struggle and survival, among the desires of a living being as truly as among individuals and species. Every being comes into existence with a certain set of impulses. To these impulses he is absolutely devoted, for they are the universe to him. He culls and correlates them, he estimates and pets them, and incessantly selects that assortment of them whose satisfactions seem to him to be the most available, and at the same time promise to yield to him the most valuable total.

It ought to be asserted, perhaps, because it is so seldom realized, that desire, as such, has no reason for existence except to be satisfied. It is expediency only that dictates selective

satisfaction rather than indiscriminate. The satisfaction of every desire, "high" or "low," is, *per se*, natural and proper. The satisfaction of the much stigmatized "animal propensities," or "carnal desires," whatever they are, may be just as exemplary and noble as the satisfaction of the desire for knowledge or opulence; and they are, in fact, frequently more so. The only rational characterization of a low desire is one incapable of yielding to the universe in its satisfaction large returns of happiness. And a high desire is simply one affording to the universe in its satisfaction wide and profound welfare. The only reason why any desire, so-called "high" or so-called "low," should be kept in abeyance is that its satisfaction will not contribute to the utilities. There is no reason why any desire capable of satisfaction possessed by a living being should not be satisfied, except that its satisfaction may interfere with the satisfaction of other

more valuable desires possessed by the being himself or by other beings. Every pain is to be avoided, except those whose endurance will enable the avoidance of greater pain, and every possible happiness is to be harvested, save those whose foregoing will help the universe to larger happiness. There is no obligation commanding any being to endure misery save to avoid misery, and no consideration demanding any one to neglect happiness save for larger happiness—those ascetics who proclaim the divinity of wretchedness to the contrary notwithstanding.

If there were but one being in the universe, a low desire would be either one affording to the possessor in its satisfaction relatively small results, or one whose satisfaction, in itself important, were impaired by the neutralizing effects upon the satisfaction of other desires possessed by that being, or which might be possessed by him in

future. Human gregariousness, however, compels the contemplation to widen, and instead of estimating the results of the satisfaction of a desire for one being, it is necessary, in determining the rank of a desire among social beings, to reckon its results for the community or universe. Hence, in social life the highest desires are, as a rule, the altruistic desires, that is, desires in whose satisfaction there is consideration of the community or universe, and the low desires are generally, tho by no means invariably, the egoistic. Desires which do not hold in their satisfaction a social significance or effect, either in space or time, are to be proceeded with and estimated as if there were in the universe one or two or six or whatever number of beings are concerned in the satisfaction. The pitiful fact is, that beings are so endowed with desires that they manifest such superfluous concern as to the results of the satisfaction of their

desires upon themselves, and are relentlessly unconscious of the effects upon the rest of the universe.

Man, in satisfying his desires, in avoiding misery and achieving happiness, strives to do two things with the inanimate universe: to *manage* it and to *foreknow* it. The inanimate is not devoted to us. We are not birdlings cuddled in an order of things where we need simply to yawn and be filled. We must bestir ourselves, or be in a position to compel others to bestir themselves for us, or perish. We are waifs, brought into existence by a universe whose solicitude for us ended with the travail that brought us forth. The inanimate universe is our mother, but without the blessed mother-love. The first thing we are conscious of, and about the only thing we ever absolutely know, is that we are whirling around in a very helpless manner on a whirligig of a ball, out of whose substance by the sweat of our brows

we must quarry our existence. The universe is practically independent of us. But we, alas, are not independent of it. The food we eat, our raiment, our habitations, our treasures, our implements of knowledge, and our means of amusement are all portions of the inanimate, which we living beings must somehow subtract from the rest. In order to obtain these indispensable portions of the universe about us, we must halter it and control it and compel it to produce to the tune of our desires.

We manage, or modify, the inanimate universe in two ways: first, by the direct application of the energies of our bodies to contacting tendencies;* and, secondly, by means of inventions.

*The word *tendency*, as used in this book, means simply movement, or "direction toward." It is believed to be more truthful than *force* or *energy*; for the essential content of *force* and *energy* is *volition*. There is no pulling and hauling and heaving in the operations of the inanimate universe. They simply *take place*. There is, so far as we know, no more *effort*, or *energy*, or *force* put forth by the earthquake than by the opening flower. Volition and effort have no existence outside of consciousness.

Among non-human beings, portions of their own bodies—jaws, talons, hands, tail, tongue, proboscis and the like—fashioned into contrivances, are almost the only means possessed by them for modifying their environment. Bare bodies, however, are not formidable when matched against the immense processes of the infinite, and among nearly all the human races bodily contrivances are supplemented by contrivances of various kinds fashioned out of portions of the inanimate universe. The lever, the screw, the wedge, and the pulley, and these elaborated into the most complicated and accomplished inventions, are the machinery with which human beings assist their bare hands in modifying and dominating the universe of things.

An invention made from some portion of the inanimate universe is not identical with, but does not differ essentially from, one made from some portion of a creature's own body.

Since the lever is the essence of both classes of contrivances, they are in principle the same. Both are specialized portions of matter used to effectualize the energy of living beings, and both require acumen for their contrivance. It does not require less ingenuity for a beaver to contrive a trowel out of the material of his own tail than for a human plasterer to devise a similar implement out of a piece of steel. And the living, palpitating tail is as truly a labor-assisting device as the inanimate metal. The ground mole which first contrived a way by which it could plow up the soil with its nose was as veritably an inventor and a genius as the ancient troglodyte who first scarred the surface of the planet with a stick. And the first mole-nose plow was probably no more crude compared with the more evolved and accomplished ones of modern moles than the straight stick compared with the steam cultivator.

There is another class of inventions—those which utilize the tendencies of the inanimate itself. The resources for his conflict with nature man must draw from his own body or from the bodies of other beings, unless he can by some means induce some of the tendencies of the inanimate to join him. This he has done. Like the dog and the falcon, whom man has subdued and compelled to help him in his further subjugation of the wild tribes of nature, so the winds and the waters have been captured and compelled to ally themselves with man against the rest of the inanimate. The wind mill, the water wheel, and the steam engine are inventions of this sort. They capture the wild tendencies of nature and harness them for the most startling accomplishments. So many of these tendencies are now devoted to the service of man, and they have been so sagaciously trained that the task of industry has become

to a considerable extent the superintendence of throttles. Cataracts weave fabrics, breezes draw the waters; and steam does about everything man can do except keep cool. And if the present dramatic differentiation of things continues, it would not startle prophets much to see waterfalls before many years cultivating crops on the prairies of Kansas.

The sun, of course, is the chief source of all kinds of terrestrial tendency, both animate and inanimate. The sun shining unequally on the atmosphere causes the winds. The sun lifts the waters to the mountain top and sends them tobogganing to the sea. The sun shining on primeval forests created our coal deposits. The hard, black carbon blocks, which we to-day dig from the earth to feed to our engines, are sunbeams which fell on the earth long ages before sunbeams fell on men. The source of all animal energy is the plant, which stores its

potentialities from the sun. An ear of corn or wheat is a battery of radiant energy which our bodies, by means of affinities, discharge in deeds of kindness, crimes, and one thing and another. Shut the sunshine from the spaces and the arrogant processes here on earth will for the most part lapse into sepulchral impotence. The most fundamental invention of any age, therefore, will be that which will harness the sunbeam itself, as it streams in fresh from the spaces, and hitch the golden filly directly to our spindles, our mills, and our muscles, instead of apprehending it in the torrent, the gale, and the vegetable. It would seem very strange to us, of course, because we are so uninitiated and so carnal, but future men may dine on sunbeams as we now dine on beans.

The *second* thing we wish to do with the inanimate universe is to *foreknow* its movements. We wish to foreknow the inanimate simply because, and just

to the extent that, we are unable to manage it. With all our vanity and machinery, and with all the tendencies we have wheedled into our services, we are able to influence only the margins of things. The great fundamental processes roll on as if we did not exist. We live at the bottom of an aërial deep whose abilities we can utilize, but whose moods and petulance we are powerless to determine. The plant kingdom, at whose mercy we subsist, depends for its processes on atmospheric contingencies, and these contingencies in turn depend upon interplanetary conditions. The ball over whose surface we creep, and about the possession of which we cavil so ceaselessly, whisks us alternately thru glare and gloom and thru seasons of bounty and dejection, and we can do nothing but bewail our own helplessness.

The only thing we can do with these too-powerful processes of the inanimate is to do the best we can to keep

out of their way. We may upholster the hardships of an approaching missile, even tho we are not able to stay it, if we can anticipate its approach. We can not arrest the retreat of the sun southward in the autumn time, but we can garner our harvests and pile fuel for our fireplaces, and defy the desolation from the poles. We can not stop the rotation of the planet on which we whirl, but we can foretell the hours of sun and shade, and this foreknowledge is of almost infinite convenience to us. We can not disperse tornadoes, but we can build subterranean shelters and receive from the signal service warnings to get into them.

The ability to prophesy concerning the every-day matters of life is so commonplace, and upon it so largely depends our well-being from moment to moment and from day to day, that the most conscious of us can not easily estimate its importance. If carbon and oxygen were as frequently repul-

sive to each other as attractive, and were as often indifferent as otherwise, and analysis were powerless to discern any method in their moods—if liquids, when unrestrained, sometimes moved toward the center of the earth and sometimes away from it, and with no perceivable regularity—if the sun, on going down at evening, were as liable to appear in the north or the south or some place else as in the east, and liable to rise two weeks or two or three months later instead of exactly ten hours, forty-six minutes, and sixteen seconds—if, in short, there were no regularity, nothing but originality, in the behavior of the universe, then were living beings indeed doomed perpetually to a pitiful fate. Few have the talent to realize, too, how largely our ill-being depends on our inability to foresee our material future. Take, as an instance, the atmosphere. The atmosphere is our most immediate environment, and sustains to us a more

vital relation than does any other portion of the universe. It is, in the first place, almost entirely unmanageable, and, secondly, it is so disingenuous that it is little understood. Since we are powerless to compel the atmosphere to be and to do as we desire, if we were only able to foretell for each day or for each week or for each season just how it would be, whether cold or hot, violent or calm, cloudy or clear, humid or dry, we would be much happier and much less reprehensibly tempered animals. If droughts could be foretold, crops need not be planted. If tornadoes could be anticipated, their pathway might be vacated. Nearly every human enterprise requiring time, from neighborhood gossiping to agriculture, has mixed up with it more or less of hazard and contingency because of our ignorance of the meteorological future. Aquatic and subterranean creatures are, of course, little affected by the atmosphere. But the creatures

that creep over the atmospheric bottom and they that swim in its bosom—it is not at all adequately realized how much the inability to manufacture and anticipate atmospheric moods affects *their* happiness.

The management, or modification, of the universe is the task of human industry. It requires labor, expenditure of energy, waste. The inanimate universe upon which man acts and the contrivances which he wields in his activity are two of the elements of industry. The third element is the labor of human and other beings. Man may contrive levers and domesticate the wild tendencies of the inanimate, but they must be watched and supplemented in order to effect desired modifications. So long as clouds continue to fall in nothing more nutritious than rain, *somebody must work*. All change of place caused by a living being, whether it be a modification of the inanimate universe, or self-movement



on the part of the being to modify his relation to the inanimate, requires the expenditure of energy by him who causes the change. The expenditure of energy by a living being is labor, and labor among human beings is, for the most part, an experience to be avoided rather than sought. Labor is not its own reward. If the universe, failing to provide for us, had charged us with tireless energies, had made labor sweet and sought after, it would have saved us the worry and bad humor of many an industrial tangle. But labor is not sought after. It is shunned. It is a necessary evil. We endure it as we endure bramble pricks. It is the softest of two horns, not a rich and fragrant couch sought for its intrinsic delights. We submit ourselves to it simply because it is so much worse to starve, and also because it is so refreshing to stand on the heads of our fellow-men to crow.

There has been, therefore, a ten-

dency among living beings, especially among human beings, and shared pretty evenly by both sexes, to avoid, as much as possible, this very disagreeable but indispensable function. Labor is pain, and, like all other pain, human beings have struggled to escape it. They have attempted escape in three ways: by *shirking*, by *machinery*, and by *coöperation*.

The human species is the most formidable of the species inhabiting the earth. It is the most ubiquitous, the most clannish, and the most strategic. The non-human species have, on this account, many of them, long been subject to the dominion of the human. The horse, the ox, the fowl, the sheep, the dog, and the camel have from time immemorial been compelled to undergo the most cruel slaveries for the benefit of their tyrant species. Man has not only compelled these races to submit to terrible servitudes, but he has subjected them to

the most unparalleled personal plunder, unhesitatingly advancing even to extermination, whenever such extermination would contribute to human nutrition, human amusement, or human whim. In fact, all the non-human races have been presumed to possess no *raison d'être* except to cater in one way or another to the master species. They have been slaves and scapegoats upon whom human beings have shifted, or have attempted to shift, all possible hardship.

But the human species, as the dominant species of the earth, has not exhausted its inclination to shirk hardship by enslaving and victimizing the non-human. The more powerful races of the human species have perpetrated on the less powerful injustices analogous to those perpetrated by human beings as a whole upon non-humans. Human history is little more than the conquest and rapine and enslavement of one aggregate, national or social, by

another. It has been a shamefully short time since all the religions and philosophies of the Aryans proclaimed the propriety of the enslavement of black, red, and tan by the triumphant and heartless white. These less powerful races were assumed to have been brought into the universe without the vaguest sort of equity in the enjoyment of life, but solely as accessories of their masters.

The more powerful classes of each nationality and race continue the analogy of victimization. The weak are always exploited by the strong, the weak species by the strong species, the weak nation or nationality by the strong nation or nationality, and the weak class or clique by the strong class or clique. The highest human societies of the earth are not exceptions. Master and slave survive in the very capitals of culture. Their relation among the genteel contains more of subtlety and *finesse*, but little less vigorous reality.

Slavery is the compulsory subjection of one being or set of beings to another, the suppression or extermination of one being or set of beings by another to whom the one being or set is compelled to act as *means*. And slavery in this sense is found everywhere among the most genteel aggregates of the earth at this moment. The enactments of human aggregates whereby the most astute and avaricious are allowed to monopolize the elements of production, or the only two elements capable of monopoly (the inanimate earth and the machinery used to modify it); the enactments creating the possibility of inheritances whereby monopolies may be enlarged from generation to generation; and the enactments whereby monopolies may be confederated into trusts for the effectual suppression of rivalry—such enactments, by actually shutting out masses of human beings from the means of production, establish slavery, more

equivocally and adroitly, but not less actually, than enactments permitting direct and overt dominion.

Human beings arriving on the earth without looms and reaping hooks in their hands and without a right to the soil that sustains them, finding all the machinery claimed and the surface of the planet preëmpted, can do one of three things: they can rent themselves to the owners of things; they can enter the professions where lands and implements are not needed; or, if they have the heroism and the genius, they can steal. Not everybody can crowd into the professions, and most men are too clumsy or too conscientious to steal. So the disinherited loan themselves to the possessors of things, the landlords and the capitalists, who allow to them a rental for the use of their bodies. The industrial system which allows the unlimited appropriation of land and inventions furnishes to the more powerful and avaricious classes of communi-

ties the means by which they compel the rest to labor for them. And not to call such deprivation *slavery* is to neglect to use the word with its most essential connotation. The human beings who possess the dominion of land and machinery and compel others, in order to obtain the essentials of existence, to serve them, are as truly masters of slaves as they who exact blood from the dorsals of their fellows with literal slave whips.

All of these victimizations, the enslavement of species by species, of race by race, and of class by class, are aspects of one and the same fundamental fact. They are all exemplifications of the same principle—the principle asserting the right to escape one's part in the hardships of life—the doctrine that the weak are, and of right ought to be, the *means*, and the strong the *ends*—the doctrine that might makes it right for some to burglarize the lives of others of all that is pre-

cious, and at the same time to add to others' woes by the compulsory imposition of their own.

The second means by which human beings have sought to avoid and effectualize labor is machinery, or invention. Inventions are portions of the inanimate universe so modified or adjusted as to achieve ends which previously had been accomplished wholly or partially by the limbs of living beings. All kinds of contrivances are, or were at one time, inventions, from the simple stick with which the savage stirs the soil, to the factory of civilization. The virtue of all inventions is that they lessen the necessity for labor. A bicycle will enable one to change his place five times as effectively as walking. A self-binding harvester and one man will do as much work as five men and a reaper. A reaper and five men will do more work and do it better than twenty men with cradles and rakes. And the cradle was considered, when

it superseded the reaping hook, a wonderful invention. A type-setting machine performs the same kind and quantity of work as five men. A Hoe printing-press will cut, print, fold, and address 55,000 newspapers in an hour, an achievement which two generations ago would have required 300 men. A modern match-making machine will perform the entire process involved in the manufacture of matches, from sawing the timber out of which they are made to counting and boxing them, at the incredible rate of 6,000 or 7,000 a minute. It is impossible to estimate and almost impossible to conceive to what extent such contrivances as the cotton gin, the mill, and the railroad have added to the efficiency of human labor. A single gin, which does not need to be whipped nor hunted with blood-hounds, will gin the cotton of a community of plantations; and a few girls and a factory will do more work than an unequipped army. Think of

an overland trip across this continent fifty years ago! Six long months of struggle! To-day a New Yorker may seat himself in one of the great trans-continental projectiles on Monday, and on Friday pick oranges in the groves of San Diego. Inventions such as the mill and the engine, which utilize the possibilities of air, water, and steam, are fundamental inventions, and furnish to mankind incalculable refreshment, by securing for the modification of the universe the service of tendencies outside the bodies of human beings themselves.

Inventions are a blessing. They tame the wild tendencies of the inanimate and train them to do human bidding. They save human bodies hard and laborious exertions by becoming their obsequious aids. But they are not invariable and universal blessings. The sad and peculiar conditions prevailing in human industry cause inventions to be to many human beings a



catastrophe and a dread. To those who are able to own them and have lands on which to operate them they are blessings. But to the great disinherited class, who have nothing on earth but their hands, inventions are a disadvantage and an evil. Those who have not land nor machinery must subsist on that for which they can sell the use of their bodies. Their prosperity consists in a large demand for their services. Anything which tends to dispense with and cheapen their labor is an injury to them. This is precisely the function of inventions. Their very virtue lies in lessening the necessity for labor. Take the type-setting machine. Suppose this to be introduced into a city containing twenty-five hundred compositors. Five hundred machines will do the service previously done by the twenty-five hundred men, and only five hundred men are required to attend them. Twenty hundred workmen are, there-

fore, dispensable. And just such conditions, conditions with little demand for labor and a vast deal of it to be had, tend to be created everywhere by the enormous expansion and perfection of machinery in all the departments of industry. This tendency is neutralized in some measure by the additional labor required to produce the machines, and by the larger industry which inventions tend to provoke. But after taking into account everything, including the advantage to the laborer of cheapened commodities, inventions are found to be blessings to the possessors of things, but to those deprived of everything but limbs they are misfortunes. Inventions are the direct cause of the immense wealth of civilized nations—of its production, not of its congestion—and they have been the most influential factor in recruiting the great gaunt-eyed army of dispensables—the unemployed, the half-employed and

the hardly employed—which is to-day the most pathetic and tremendous fact in the industrial problem.

The third means employed by human beings to render the management of the universe less arduous is coöperation. By coöperation is meant the division or distribution of the task of managing the universe. No civilized being produces independently that which is necessary for the satisfaction of his desires. Each produces, as a rule, that which is, for the most part, consumed by others, and each consumes chiefly the products of others. The carpenter can not feed upon his architectural productions, nor the lawyer on his briefs. The man who raises cotton must have coffee, and clothes, and opportunities for vanity, and these are furnished to him in return for his crops. A human being may consume in a single day that which necessitates the coöperation of thousands of beings scattered over the

zones—may consume silks from France and Lombardy, olives from Spain, rugs from the Levant, lumber from Ontario, tea from China and Japan, coffee from Rio, fruits from Florida and the Pacific, spices from Ceylon, time-pieces from Switzerland, brilliants from South Africa, skias from Argentina, and metaphysics from Rhineland. Each human being performs a function in the processes of industry, and receives, theoretically at least, a benefit in return. Each is an organ, or the cell of an organ, in the great social organism. Each produces that which he wills, and sends his product forth into the circulating fund of civilization, and each in turn subtracts, or is supposed to subtract, from this fund the elements necessary to his maintenance. The analogy between the physiological and social organisms in their procedures is incomplete, because industry is unorganized and unconscious. The functions performed by the cells and organs

of a physiological organism are all performed for the welfare of the entire organism. They are bound together by niceties of sympathy, and by the most careful and equable correlations, and they all conspire to the one end—*the general welfare*. The social organism is rudimentary. Its functions are uncoordinated and mob-like. Everywhere is friction and intrigue and treason. Each organ or cell contemplates its own welfare, and stubbornly maintains unconcern for the welfare of others. It is coöperation heavy with egoism, inequity, and unfraternity.

Coöperation has arisen, as have shirking and machinery, because it is, or is destined to be, in the line of least resistance. Human beings achieve ends more easily by coöperation than by individual effort. Coöperation utilizes the diversity of human talent, and the diversity of the resources and opportunities of the planet. Some human beings are endowed eminently

for functions of a certain character, and others for other functions. And it would be the absurdest sort of economy for beings under such circumstances to perform functions for which they are indifferently fitted. Certain regions of the earth, too, are adapted to certain styles of production, and it would be the sagacity of simpletons for the inhabitants of each region not to produce that for which each region is especially adapted. Proficiency, too, is developed, and time is economized, by an arrangement permitting each individual to continue uninterruptedly, or for long periods of time, in the same occupation.

The opportunity for exploitation afforded by the divisions of labor is, however, a grave offset to the advantage of economy. The higher the differentiation of function, the more dependent and helpless does each part become, and the ampler the opportunity for conspiracy of one part against an-

other, and against the organism as a whole. Such gigantic combinations, plots, and exactions as characterize industry to-day are possible only in a system so specialized as to render each part in the social order highly helpless. The task of industry has become so divided and sub-divided, and each human being performs functions of such universal significance, that the industrial transgressions of a single soul or set of souls sends the universe awry. He who makes toothpicks, since toothpicks are a necessity to the world, may plunder the universe.

But it is a splendid spectacle, defective, and disorderly, and maudlin as it is—the spectacle of the diversity and correlation of human industries, the spectacle of a human being's sitting down three times daily to a repast in whose preparation a majority of the nations of the earth (whom he has requited by quiet labor in his shop or garden) have taken part, and the col-

lection and elaboration of the materials for which, if accomplished by the partaker alone, would have required, perhaps, if he could have accomplished them at all, a long lifetime.

BLUNDERS

There have been, among others, two great blunders made by human beings in their efforts to manage and interpret the universe. The *first* blunder has been in considering the inanimate universe as whimsical, or *lawless*. The lowest intelligences on the earth have no suspicion of law, as law, in the operations of nature. They have not the talent to contain the conception, if they had the intelligence to suspect it. Only the most mature individuals of the most highly evolved human races have any genuine and rational conception of the universe as a universe of law. Individual human beings in their earlier years, and all human races in infancy, look upon the universe about them as a disjointed, chaotic something,

—something without cause or law, something incessantly and altogether fantastic. It is so original and wilderness-like that the feeble minds of children and savages are bewildered by its phenomena. As mind grows more adequate, and experience, individual and racial, riper, uniformity is observed, first in the more manifest and everyday operations of nature, and later in the more and more involved. It is the more inaccessible phenomena, the dark and fortified regions where mystery beds, that are the most tardily invaded by analysis and law. The struggle of the human mind to comprehend the universe, including itself, as a universe of law and reliability, is one of the most pathetic spectacles in the whole range of evolution. The panorama of things is so complicated that the minds of the unsophisticated are helpless to discern in it more than the incoherent thaw of senseless elements. Even the uniformity discerned by

civilized young, by savages, and by non-human minds is not an inevitable uniformity. It is a uniformity which may be terminated at any moment. The sun (earth) rolls regularly round the earth (sun), not, however, as a part of an immutable program, but because it somehow happens to do so. Everything, even the apparently established, is mutable and mystic. Water may change its nature, the sun turn to blood, and armies disintegrate at the passing of a simple wand. There is no definite and fixed amount of matter in the universe, matter being continually created and annihilated, and there is no correlation among its tendencies. I can remember well when I conceived that things could be and were without difficulty deprived of and endowed with material existence, and that tendencies came into existence and perished without necessary cause or consequence. It is this stage of intelligence that revels in magic, wonders,

miracles, and the like, and which conceives cosmologies in which the universe is supposed to have been *created*. A cosmogony, such as that found in the Genesis of Hebrew scriptures, originates very naturally in an age such as the one in which these scriptures were conceived, an age ignorant of the indestructibility of matter and the correlation and equivalence of tendencies. But it could not possibly originate among the scientific world of the present generation.

Necessary, or inevitable, uniformity was first discovered in the rude and formidable phenomena of the rocks and rivers, the seas and seasons, the earth as a whole, and the sun and stars. The inorganic was the first to come under the dominion of law, because it is the least sophisticated part of the universe. Nature is here plain and straightforward. Long after mind had ceased to believe in the phlogiston of flame, the aureity of gold,

and the mystic dissolution of mountains, it continued to account for the phenomena of plants by a "vital principle," and to endow animals (the bigoted part of them at least) with an animating subtlety called "soul." Even to-day, by most civilized beings, and even by those with sufficient appreciation of chemistry and physics to recognize law in the operations of the inorganic and botanical worlds, animals, especially human animals, are believed to be somehow above and independent of law. The flowing of the rivers and the atmospheres is explained in terms of the radiant and gravitant tendencies, and the circulation of sap in the haw and mulberry, and its transformation into foliage and fruit, are perceived to be explicable by the known laws of chemistry and capillary physics; but the processes of human organisms, these neophytes take advantage of the slothfulness of physiology and neurology to avow,

are maintained by a tutelary "Ego." The fantastic manner in which minds of various intelligence and idiosyncrasy recognize law in one or another department of phenomena, and helplessly deny it to others, will be considered by the more highly conscious ages of the future as one of the most ridiculous and pitiable facts of intellectual evolution.

But the universe, we may rest assured, is all alike, the intricate and the simple. It is all a universe of law, from the daisy to the star and from the diatom to the philosopher, from the flowing rivers and growing fields to the processes of our own brains. There is a definite amount of matter and tendency in the universe and it is incapable of undergoing either subtraction or addition. Not any particle of matter nor any tendency has ever been known to have been created or annihilated, and it is eminently probable there never will be. Matter

changes its form and nature. It has not the power to perish. Tendencies lapse into other tendencies, but no tendency perishes without giving rise to correlative tendencies. Everywhere there is change, nowhere absolute genesis or absolute death. The universe is a stupendous skein of concatenations, so far as we can make out, without beginning or end—a vast imperturbable mechanism, which acts in the most startling but immutable uniformities. Every cause is the effect of some other cause and every effect is the cause of some other effect. Caprice is a hallucination. There is no caprice, only ignorance. Mystery is mental clumsiness. Identical consequents follow with inexorable certainty identical antecedents. Law is everywhere—as veritably in voluntary as in involuntary nature. The leaf of the forest does not flutter more inevitably than the human heart. The great sea heaves in obedience to the

same laws as the bosom of sorrow. The migration of planets is not more immutable than the migration of birds and empires. Stars, oceans, species, storms, leaves, emotions, societies, water-drops—all are correlated and all act by inexorable cause and consequence.

The failure to apprehend this fact has been a great disadvantage to those intelligences who have been disposed to manipulate and foreknow things. They neglected to study the universe in the first place, because they looked upon it as unreliable and its study as useless. They were unable, too, to anticipate its behavior, for in the degree in which they believed it lawless they believed its future problematic. The only possible way by which we can know or conjecture the future is by a knowledge of the past. And the only manner in which we can conjecture the future by the past is on the supposition that the universe is true to itself

and will repeat itself, that the causes operating to-day will in future produce effects similar to the known effects produced by like causes in the past. And if things just happen, and are as liable to happen one way as another, if the past, present and future are not bound together by chains of unbroken causation, then the past can have no interest save as a rank and tumultuous tale, and we would as well erase our recollections, tear up our histories, and establish desolation in the wake of the universe. The universe, with its systems, suns, satellites, oceans, continents, empires, institutions, and emotions, is evolving, and in its forms and inflections is changing from moment to moment ; but its great, fundamental modes of motion are the same to-day as yesterday, and will be the same forever. And it is only by the observation of its modes of behavior in the panorama of past and present events, and in the artificially produced phe-

nomena of experimentation, and by a careful classification of these events, that intelligences are at all able to foresee the future.

History, therefore—the study of the processes which lead up to and are the ancestors of present events—is of the utmost possible interest and value. It imparts longitude, or time consciousness, to the mind, and furnishes indispensable data for the sciences. It is history that makes astronomy possible, with its marvelous illuminations, and physics and biology and sociology and politics. When I say history, I mean history rationalized, not the nonsense of to-day. History to-day is a product of the conception of the universe as lawless, and, for the most part, it is about as precious as rubbish. It was never intended to be of any use to any one, except as refreshment for gossips; and it never can be, so long as it takes cognizance of the phenomena it does. What pos-

sible utility is there in the information that some particular idiot succeeded some other idiot to the throne of somewhere, after a great deal of intrigue and impropriety on the part of both, and in spite of the protests of idiot number one. Or that on a certain day in sixteen hundred and something, somewhere on the frontiers of Tuscany, so many thousands of enraged bipeds met and so many hundreds were put to death and a great many more were the next thing to it, in a fierce international duel which lasted all day. History is just becoming rational, just beginning to ascertain its function and to comprehend its rightful domain. History—not that fragment we now call history, but the record and contemplation of the evolution of things—the history of social conditions and tendencies, of theories and experiments, of laws and institutions, in times gone by—that wider history which narrates

events antedating human memory and consciousness—the history of the long processes in the evolution of life on the planet—history which tells of the mighty, unseen cataclysms which took place in the fiery eons of the earth's babyhood—the biography of planets and systems and of the peoples and institutions that have evolved upon them—*this* is history in its future, rational and universal sense. And it is this history, data-furnisher for the social, physical, and biological sciences, that has been excluded from the minds of men by the dogma that the universe is a universe of caprice.

The *second* blunder human beings have made in their attitude toward the inanimate universe is the considering it and dealing with it as if it were *animate*. Non-human animals, and the very lowest human animals, have no cosmic curiosity, and hence no cosmic theories. Their consciousness is particular and their problems local. They

encounter the natural tendencies about them in a half-dazed, somnambulistic sort of way, guided very largely and very inadequately by the accumulated experience of their ancestors. But a vast majority of the human beings that have lived upon the earth, and perhaps the most of those now inhabiting it, consider the inanimate universe to be in one way or another animate, or personal. Just when or how in the evolution of intelligence on this globe this delusion came into mind it is impossible to say with certainty. Whether it originated in the minds of those simple beings who, far away in the past, occupied the hiatus now existing between the anthropoid forms and the lowest existing varieties of men, when these beings were the most highly developed forms of life and intelligence on the earth, or whether it originated later on in a stage of evolution corresponding to the simpler minded races of existing humans, we know not. Nor

do we know by what processes of judgment the first intelligences that attributed inanimate phenomena to personalities did so. The frail minded creatures, in looking out upon the movements of the atmospheres, and the waters, and the cavalcade of celestial bodies, with nothing whatever to guide them, might very naturally have imputed to these bodies consciousnesses similar to those which accompanied many of their own movements. I suspect they did. They might, again, have acquired the conclusion thru the strange delusion of dreams and the deduced delusion of ghosts, as Mr. Herbert Spencer so plausibly contends. However this may have been, it is very certain that the panorama of events about them was to very early intelligences, as it is to all savages to-day, the manifestation of innumerable personalities dwelling behind appearances and controlling the course of things. In the hands of these personalities

human weal and human woe, and the weal and woe of all other beings, were supposed to rest. The bounteousness and abortion of crops, the outcome of disease, the success and failure of expeditions, storms, eclipses, cataclysms—all the varied fortunes and misfortunes of creatures were supposed to be celestial dispensations. When fortune favored, when there was success in the chase or in war, these personalities were believed to be genial and interested. Disasters were attributed to divine indigestion, absent-mindedness, or a fit of the sulks.

These personalities were all anthropomorphic, and of course partook of the weaknesses and carnalities of their creators. They were fond of sweetmeats and fine array, drank wine, and were especially susceptible to flattery. It was by playing upon these weaknesses of their masters that men supposed themselves able to ward off misfortunes and to gain unintended favors.

Drinks, dresses, provisions, and praise were, therefore, regularly offered as means for currying divine favor. And in times of catastrophe, real or suspected, and on occasions of special success, as evidence of appreciation, these offerings were enhanced. Costly incense was burned, and its dainty aromas daily rose to royal nostrils. Animals, both human and non-human, were massacred by millions; for the gods, like their devotees, were not vegetarian. Flattery, affection, appeals to pity, and even brow-beating were powerful supplements to the more sensuous forms of influence. Prayer was supposed to accomplish thru the reason what tidbits accomplished thru the digestion.

To-day, in the provinces of the earth most strongly suspected of being intellectual, the more material means of currying divine favor have been abandoned. The deities of civilized men and women are not supposed to eat

and drink and desire full dress. They are attenuated folk, too spirituelle and fine-spun for anything more material than long-winded reminders of their importance. Obsequiousness, appeals to vanity, petitions, self-abnegation, and zeal in furthering the terrestrial enterprises of the gods are the recognized means of placation in our day and bailiwick.

So far as the rationality of the conception is concerned, it makes no difference whether the universe is conceived to be dominated by one personality or two, by an oligarchy of personalities or by innumerable personalities. All such conceptions rest on the same kind of insecurity. The primitive conceptions are animistic, and all the innumerable forms found among the more evolved races of the earth to-day are differentiations from this original protoplasmic type. There are concatenations of evolving gods, and the saints, seraphs, devils, and deities

of civilized folk are the evolved and educated posterity of the spirits of the fastnesses and the ghosts and witches of the night wind. The evolution from animism to polytheism, and from polytheism to monotheism, parallels rudely the evolution of the generalizing talent of the human mind. The age of animism, when every individual rock, glen, and event has its own spirit or personality, is the period of particularization in the human intellect. As the generalizing power develops, phenomena are grouped, and instead of conceiving a personality for each object or event, each class has a single superintendent who dominates the phenomena of his particular department. There are superintendents of the sea, fire, war, wine, agriculture, love—gods of the ingleside, gods of the storm, good gods, bad gods, sylvan gods, and so on. This is polytheism. And polytheism, as mind grows more conscious and cosmic, is superseded by

a single supreme executive, assisted by the subordinates whom he has evolutionally outstripped. The conception of the universe as a self-sufficient and self-destined mechanism is the sequent of monotheism.

The means by which placation is attempted, too, is not rendered rational or useful by procedure. That which is intrinsically meaningless can not be made significant by strategy. Whether placation is attempted by libations, missionary contributions, faith, or provisions, and whether the consequences hoped for are immediate or post-mortem, matters not. It is the same useless and impertinent transaction. The senseless ceremonial of the poor black children in the sunless jungles of the Zambesi is just as justifiable and just as profitable and divine as the high-wrought ritualism of pompous priests. The supplications sent into the atmosphere from this municipality are more elaborate and *fin-de-siècle*, but not more

useful, than the unembellished palaver of the savage to his fetich.

Ethics is the science of the relation of living beings to each other. It attempts to find harmony and propriety in these relations, and it is a most legitimate and important science. But *religion*, it matters not how highly evolved or how entangled with morality, is erroneous. It is erroneous because it is an attempt to manage and placate the inanimate universe on the assumption that the inanimate is *personal* and *voluntary*, whereas it is *involuntary* and acts absolutely and only by *material tendency*, or by what is usually called *traction*. Let me illustrate what I mean: If I wished to incite a human being, or any other part of the universe endowed with volition, to a certain kind of conduct, I would offer to that being food or raiment or beverage or advice or castigation or emolument or some other something which would satisfy, or defeat the satisfaction of,

some of that being's desires—something that would act as a *motive*. The character of the motive offered I should determine from the character of the individual and the character of the conduct I desired to cause. But if I were dealing with a part of the universe unendowed with volition, I should proceed in a manner altogether different from that in which I should proceed were I dealing with a man. Suppose I wished to remove an obstacle, as a boulder or a river: *motives* would be *useless*. I might offer food and costly presents and advice; I might pray and have faith the size of the most robust of mustard seeds; I might offer any possible or conceivable *motive* to whatever spirit or deity I fancied had to do with these things—but the boulder would lie there as indifferent to my efforts as Gibraltar to the breezes, and the river would flow on as if I did not exist. But if by the use of a lever I neutralize the tendency of gravity and

offer to the boulder a horizontal or vertical tendency greater than that of gravity, I accomplish my end. A dam by offering opposition, or a new channel by offering easier access to the sea, would accomplish like results with the river. And so it is universally. No amount of *motive* can influence the impersonal universe, nor the personal universe in its involuntary phenomena, in the least infinitesimal degree. It is modified by, and only by, material tendencies. And all efforts put forth for its management and placation, aside from the genuine and the scientific, are superfluous and silly.

The universe is accountable for itself, both for its existence and for its modes of action. It is here, useless and ridiculous as it may seem, and it has probably always been somewhere. The belief that it was produced in an inconceivable antiquity, out of nothing whatever, by an architect with nothing to work with but intangible flats, is pitiable. It

never could have been created, and it can not be destroyed. It never has been persuaded and it never can be influenced in its involuntary phenomena by anything but material tendency. It contains within itself all the potentialities of its phenomena. A tree falls in the forest because the gravitating tendency is more energetic than the affinities of its fibers, not because possessed by some rogue of a spirit. A drought or a deluge is the result of the unstudied conspiracy of natural tendencies, and takes place or does not take place quite regardless of the moral status of the affected community. A plague is not an onslaught of divine petulance to be stayed by lamentations and piety. It is a microbe, which can be circumvented only by assiduous devotions to the lavatory. The planets are kept in their ellipses and restrained from tangential waywardness, not by angelic governesses, as Kepler believed, but by the tendencies of their own nature.

The universe of things in the midst of which we discover ourselves, is to be managed and placated, in so far as it is to be managed and placated at all, by the observation and classification of its phenomena, by the ascertainment of its habits, and by ingenious and business-like manipulations of its tendencies, *and in no other way.*

THE SOCIAL PROBLEM

On the planet Earth one problem rises incessantly before every being. Whether it is the monad moping about in the sea-slime, the miser conning his accumulations, the wild bird incubating her brood, the firefly kindling its twilight torch, or the lawyer lying about his client, the problem is the same. There is no other problem; for all other problems are fractions or inflections of this one. It is the problem involved in the relation of each individual to the rest of the universe. Every living creature is a constituent of a universe of things every part and particle of which is by the most relentless affinities related to and dependent upon every other part. There is no such thing anywhere as isolation, absolute

detachment. Everything is a component part of a stupendous integer. Every living creature is an activity of certain possibilities of emotion subsisting amidst a universe of activities more or less inscrutable to him, a universe hopelessly inconsiderate and to which he is chained inexorably. How to behave so as to achieve for himself his choice of emotions is to everything that breathes the problem which includes and consumes all others.

It has been called a problem of adaptation. There is a subjective and there is an objective, a self and a not-self. And between this self and the not-self there is incessant irrelation. That which is not-self is a process, always changing. It never tires of adopting new attitudes toward the self. The self also is a process, and hence is continually losing joint, or is in continual danger of losing joint, with its environment. Life, therefore, at best, since in the nature of things it is a struggle and a

search, is an enterprise with exasperating lack of sunshine. If the rest of cosmos were a conspiracy intriguing for the maintenance and entertainment of the sentient creatures it has brought into existence, it would seem to be an arrangement more creditable and more worthy of an all-wise and amicably disposed inventor. But it is not. It behaves very largely as if uninformed of our existence. It hurries on in its unconcern as if absorbed in the accomplishment of some immense end of its own, leaving us to provide for ourselves or perish. With this inexorable and immense mechanism we are doomed to associate. It is not within living power to escape. We depend upon it for everything—for our fortunes and for our afflictions—for we are a part of it. We coax from it comforts as best we can, and strive, tho vainly, to escape its indifference. Our endeavor, therefore, is adjustment, the getting ourselves *en rapport* with this immensity

of matters in the midst of which we poison nostrilfuls.

Now, if there were only one being in the universe, or if the beings in the universe were few and far enough between to be independent of each other, that which has already been considered would be all of the problem of life. In such a case, a living being would, in solving the problem of life, need, in the first place, to study the physical and mechanical sciences in order to be able, by the classification of involuntary phenomena and the ascertainment of inanimate habit, to control the tendencies about him; and, secondly, he should contemplate himself and analyze himself, in order to apply his energies to the ingenious and businesslike satisfaction of his desires. But one being is not alone in the universe, nor anything like it. What creatures there may be on other spheres, we know not. The noiseless sapphires that cavalcade the midnight firmament may be, for all

we know, loaded with wretches like ourselves, or they may be sepulchres which coffin the ashes of races that wailed and wondered and went out ages upon ages ago. We know not. But on our own little clod, which we arrogant grubs have amplified to a star of the first magnitude, we know there are billions of beings, all striving for similar ends, all actuated by desires of one kind or another which they are endeavoring with all the spirit and sagacity of their natures to satisfy. Varieties, races, and species supplement and overlap each other everywhere to such an extent, and they are so lavishly jumbled together, that there are universal clash of interest, universal ruthlessness and universal inter-concern. What relation these inextricably mixed and pretty thoroughly bewildered children should sustain to each other, while they struggle with the problem of the inanimate, is, therefore, the second aspect of the problem

of life, the aspect out of which arise the ethical and societary problems, fancies, and philosophies.

The plurality and gregariousness of life in the universe immensely complicate the already difficult problem of life. The problem of life socialized is still the problem of the relation of each individual of the universe to the rest of the universe, but the problem is peculiarized by the fact that conscious individuals sustain to each other relations altogether different from those sustained to the impersonal universe. The inanimate universe is related to the animate as *means* to *end*. We conscious individuals manipulate it in manners best adapted to the satisfaction of our desires. We barricade its rivers, plow its seas, ingulf its vegetations, enslave its atmospheres, torture its soils, and perform upon it any other surgery or enormity that will help us in the satisfaction of these driving desires of ours. The inanimate

is, if reason is not treason, the gigantic accessory of the consciousnesses that infest it. The animate environment, on the contrary, is related to each living being, not as means, but as *end*. The animate universe is composed of personalities, and to these personalities, possessing as they do the gift of emotion, each conscious individual sustains relations which we call *ethical*. Each being is an integer in the stupendous scheme of consciousness. To maintain their integrities they are all striving with all the energy and intelligence of their natures. In the maintenance each of his integrity, he can not regardlessly injure or destroy the integrities of others. There must be forbearance and reciprocity. *All are ends as each is an end*. Each living being of the universe, therefore, sustains to every other living being the relation of possible *right* and *wrong*, but to the insentient universe no such relation exists. *Right* is that relation

which is conducive to happiness, or welfare, or complete living, or whatever synonym is preferred. *Wrong* is that which conduces to the opposite of happiness—misery, ill-fare, maladaptation. It is wrong for one being to assault a fellow, because such conduct diminishes the fellow's happiness. To the shivering and empty it is right to give clothes and food, because clothes and food further the ends of the shivering and empty. It is sometimes well to administer misery to a malefactor, because the punishment, as an example, deters, and thus conduces to ultimate welfare. The extermination of criminal races, races whose natures menace the welfare of the world, may be justifiable, tho the necessity is always sad, because without such extermination greater tragedy would befall the universe than the tragedy of their extermination. Why is truth beautiful and falsehood repulsive? Because falsehood causes vex-

ation and truth brings certainty and repose. Imagine a lie converted, and it sometimes is, so as to bring peace and happiness in its train, as does benevolence, and a lie will become a virtue. Imagine benevolence producing misery, as does a lie, and it sometimes does, and benevolence will become a crime. Falsehood, slander, burglary, murder, drunkenness, assault, are all ostracized, and benevolence, chastity, heroism, justice, kindness, cleanliness, are approved as good, because they are respectively the enemies and promoters of well-being in the universe. All conscious beings are struggling, struggling to keep themselves in joint with their environment. Those things and creatures and events that aid them in their struggles are desirable and they call them *good*, and those things and creatures and events that oppose and defeat the satisfaction of desires are called *bad*. Right and wrong exist as

conceptions of mind, because there are portions of the universe capable of happiness and misery. Erase sentiency from the universe and you erase the possibility of ethics. Every conscious portion of the universe, therefore, has ethical relations to every other conscious portion (man, woman, worm, Eskimo, oyster, ox), but not to inanimate portions (clod, cabbage, river, rose), because the ones are sentient and the others are not.

The plurality of life has further complicated the problem of life by cultivating into existence a new set of very perplexing desires seeking satisfaction—the social desires or instincts. Desires demanding for their satisfaction food, raiment, shelter, lands, machinery, etc., are desires which have developed out of the comradeship of the inanimate. Their existence and satisfaction are not contingent on associated life. Desires, on the other hand, such as the desire for sympathy,

the desire to do duty and philanthropy, the desire to avoid extinction, the desire for beauty and art, the desire to reproduce and its derivatives, and the desire to be superior, which is the fundamental of such a multitude, the desire for games and other competitions, the desire for fame, character, and opportunity for vanity, and the desire for social, political, and pecuniary preferment—all these desires have been evolved by the association of human and other beings with each other, and can not be satisfied by the inanimate. They can be satisfied by and only by the companionship and coöperation of beings themselves. It would not satisfy a human being longing for sympathy to be presented with granaries of farinacea, acceptable as these things might be in the satisfaction of other desires. The desire for fame and applause can be satisfied by the plaudits, or the expectation of the plaudits, of glowing masses of human

beings, and in no other way. The philanthropic impulse, the impulse for causing happiness and well-being in others, could never be satisfied save by the smiles of gladness kindled by love in the gloomy countenances of pain. The boisterous exultation of the victorious cock! How impossible for this ecstasy-clap to be caused by a whole harvest of eatables! The desire to adore and be adored, that passion of the romantic soul, can be satisfied, not by crowns and materialities, but by the loving and undying devotion of a worshipping true-heart.

The problem of the relation of living beings to each other is a tremendous, almost terrible, problem. It involves in its solution such an arrangement of the consciousnesses as will permit, as much as possible, of both material and social satisfaction. It involves, furthermore, the task of possible desire-culture, that is, the possibility of such a cultivation of desire as will enable the universe to

realize in their satisfaction a more formidable total.

In solving great cosmic problems like this, the tendency of the human mind is to go to what is called "nature" for a conception, and to adopt this or some modification of it as the solution. This has been a very prevalent practice in past human proceedings. Whenever some malformation or malrelation, which has come down from past ages, has been assailed by the evolving sense of propriety, it has been deemed an adequate defense to remind would-be innovators that such relations always have existed, are God-ordained, and hence always will and always should exist. Now, it may be that we can, in our study of the social problem, obtain suggestions from the sociological and biological fields of "nature." There is no reason why we should not, nor, on the other hand, any particular reason why we should. If discrimination is used, and information

from this source is not accepted without question, it is perfectly proper, and may be profitable, to contemplate the relations of living beings to each other during the ages of unconscious evolution. But it should be remembered that the information derived from "nature" is just as liable to be valuable in teaching how *not* to do things as in teaching how to do them, if not a little more so. There is nothing infallible about the universe except the infallible certainty of its laws. Its laws are unalterable, but they may be benignant or they may not be, and they may be wise or very otherwise. One of the strangest delusions that ever encysted itself in the human mind is the childlike supposition that the universe, outside of ourselves, never did do anything and never can do anything unwise or unworthy. It is a delusion without any foundation whatever; and the fact that it clings to the mind in spite of the most positive evidence

tending to dislodge it, shows how helpless the mind is when once hypnotized by an assumption. We, you, reader, and I, are parts of nature, and are as liable to deserve the suspicion of infallibility as any other part. Why not? We represent the boldest and most elaborate evolutions. Why should we be the authors of the most disreputable phenomena? The tradition that the universe was originally constructed and has ever since been, and is to-day, guided by the cerebral processes of an all-wise brain, is responsible for it all. Blinded by this inheritance, human beings condone the most palpable defects in the economies of the universe—limitations which, it is not violent to say, if possessed by a fellow human being, would be characterized as those of an imbecile. Disease is contagious, and death an unavoidable necessity. Pleasure is often exhausting, and life is everywhere interpolated with pain. Drougths, darknesses, floods, pesti-

lences, storms, and scourges harrow the earth from one pole of it to the other. The earth is, and always has been, peopled by deformities—creatures so defective in their natures that they visit upon each other without hesitancy crimes and barbarities of the most horrible hue. These wretches are compelled to pass their lives in the midst of a universe so mysterious and mighty that the most arrogant of us are helpless in the crash and mêlée of its tendencies. Yet human contemplators look out over this dark and contentious chaos and declare it to be without spot or blemish. Imperfections which they can not by any possible torture induce to support their all-wise hypothesis they complacently assure us would do so enthusiastically in a wider generalization, easily overlooking the fact that rational judgment can not transcend knowledge, and the very additional fact that universal knowledge *might reverse our judgments of the good*, and

might convert the universe, instead of into a universe of *goods*, into a universe of *evils*.

The universe, so far as we can make out, is neither all wise nor all foolish. It is both good and bad. It maintains some of the most careful economies side by side with the most reckless. The defects of the universe are just as apparent to him who is not cowardly or incompetent as are its excellencies. It is the rogue and the ignoramus who argue in justification of existing barbarisms that these barbarisms are beautiful because they represent the procedures of "nature." As a matter of fact, *all* ways are nature's ways, the unconscious and clumsy as truly as the intelligent and exquisite. The philosophers of *laissez faire*, who would have human beings disuse what little intelligence has, during the past twenty millions of years, been developed on the earth, and would have them derive their ethics from the regions of biolog-

ical somnambulism, are the philosophers to be heeded when humanity goes mad. It is childish to assume that we upper intelligences can not improve on the unconscious conditions about us. It is the very thing that is being done every hour of time. The whole effort of industry is nothing else than an effort to improve the attitudes of the material universe. And it is just as sagacious to suppose that living beings are incompetent to improve their relations to the inanimate universe as to suppose they may not reform and enhance their relations to each other.

The relations of living beings to each other observed among the races (especially the unconscious races) of the earth to-day, or as contemplated in the paleontologies of past evolutions, are not such, I assert, as to appeal with anything like eloquence to the ideal of any unbiased mind. I will assert further, that the principle that has oper-

ated in the development of life on this planet, the natural selection principle, and the relations prevalently established among living beings by the necessities of this principle, are irrational and barbarous—that the moral progress thus far made by civilized beings here on the earth has been made in spite of, and in opposition to, this principle—and finally, that the great task of reforming and regenerating the universe and of establishing right relations among its inhabitants consists in the elimination of those tendencies implanted in the natures of living beings by the struggle and survival principle.

EGOISM AND ALTRUISM

In the nature of living beings there are two elements—that element which impels a living creature to move in behalf or in the interests of itself, and that which prompts or prevents movement out of consideration for others. The former of these two elements is called *egoism*, the latter, *altruism*.

When one animal burrows a hole into the earth or builds a house on the surface of the earth, and enhances it into a home, and goes out and gathers the products of plants and carries them to its home and dines upon them, it performs acts of pure egoism. The acts are performed wholly for itself and altogether oblivious of others. It would not act otherwise were it alone in the

universe. Animals, solitary in their nature, and the pioneers of human civilization who dwell far away on the lone frontiers, live lives more or less of this character. When one animal goes out from its home and pillages the granaries of another, and perhaps captures the other animal and drags it to its home and feeds upon its carcass, it, also, performs acts of egoism; but of a more positive character. Its acts are performed, not simply in the interests of itself, but with active and injurious disregard for the interests of its neighbor. The conduct of carnivora, human and non-human, toward their herbivorous neighbors illustrates this type of egoism. When one animal living in the midst of plenty goes out and plunders the granaries of its neighbor or of its neighbor's family, just for pastime, it performs acts of extremest egoism. The acts are, in the first place, in the interests of no organic need of the animal performing them, and they are, in

the second place, in deadly disregard of the interests of its fellows. The only utility is the tickling of an artificial and absurd instinct of animal number one. The acts of human sportsmen, who slaughter other beings for pastime, and the acts of those immense kleptomaniacs of human industry, who, according to established forms or in spite of them, acquire possession of the products of others' industry, not because they need, but in obedience to a blind insanity for acquisition, are acts of this type of egoism.

These three types of conduct may be taken as types of all possible egoism. In the first instance, the animal acts for itself and oblivious of others; in the second instance, it acts for self with active unconcern for others; and in the third instance, it acts with violent disregard for the lives and welfares of others, in obedience to a maniacal and superfluous instinct.

Corresponding to these three types

of egoism, there are three types of altruism. When one animal in abundance shares its abundance with another in need, it is an act of the simplest altruism. It is no deprivation to the one and a benefit to the other. Had the rich man refused to allow Lazarus the crumbs that fell from his banquet table, he would have neglected to do this simplest act of altruism. When one animal having no more than enough for itself shares its store with its needy neighbors, it is an act of intenser altruism. It acts with partial disregard for itself and with real concern for others. When human poor, who have not enough or who have just enough to live upon, contribute to charitable and philanthropic enterprises, they perform acts of this class of altruism. This does not apply to the contributions, however dramatic, of millionaires, for there is no self-denial. The intensest altruism is exhibited when one animal yields all it

has of life or of possessions for others. This is an act wholly regardless of self and altogether regardless of others. When a mother bird or a woman gives up her life in some terrible emergency in order that by so doing her children may live, she performs an act of the intensest possible altruism.

The acts of living beings are, as a rule, neither all altruism nor all egoism. They consist generally of blends of the two elements, with a preponderance of egoism. It is frequently impossible, too, to estimate just the amount of each element in a given act. An act which may seem altruistic may be in reality only sly and far-sighted egoism. A human being may establish a museum or a university, ostensibly out of a desire to deepen and elaborate the cerebral convolutions of his fellow creatures, but really because he dreads oblivion. We may do good to our enemies, not because we would singe their scalps with metaphorical coals,

but because we fear them. I have seen souls keep silent or preach strange gospels, because they were "called" to do it, they said, when there was no opportunity to doubt that it was all in the interests of their larder. There are, however, genuine acts of altruism as well as unalloyed deeds of egoism. Observe the difference in the character of their acts and the difference in their essential natures between the herbivora and the carnivora, the philanthropist and the miser, the human mother and the ghoul.

In a certain sense all altruism is only egoism, for no animal ever acts voluntarily, that is, moves its body in company with its will, except with an intention to satisfy some desire within its own being. An individual who spends his life in philanthropy, or perishes for heresy, does so, if he does so at all, because he *desires* to do it. He prefers to do, under the circumstances, whatever he does do. The

difference in individuals is not in that some act according to their own inclinations and others do not. No creature can by any possible ruse escape from its own nature. The will is always the composite of the impulses, and every being acts always and absolutely in the interests of its own desires. The difference in individuals, and it is great, consists in the different class or character of their desires. A mind must be tolerably rudimentary which supposes that there is no intrinsic difference between that egoism called *egoism*, which drives an individual to act for himself regardless of others, and that egoism, called *altruism*, which impels acts in behalf of others and in violence to self. There is no greater difference between January and June.

Where did these two elements in our nature, egoism and altruism, come from? Why have human beings and all other beings known to terrestrial

intelligence these two elements, just as they are, in their natures? Why have they not all egoism or all altruism? Why have not the beings in the universe a tendency to act each for its own individual self without any particle of regard for others? Or why are they not so natured as to be oblivious of self and conscious only of those around them? These are profound questions and questions of superlative importance to the student of social culture. What the social scientist is attempting to do, or should be attempting to do, is to ameliorate the relation of associated beings, and this is to be accomplished by improving the conduct or modifying the modes of motion of these beings. And it is necessary in order to modify these modes of motion to know where and how these modes of motion have been acquired. It is impossible for a physician to prescribe rationally to a pathology whose causation he does not know.

The problem of the origin of altruism and egoism is a problem associated with the problem of the origin of good and evil in the world. *Goods* and *evils* are the names of two diverse kinds of movements or things affecting living beings. *Goods* are those movements or things which affect living beings pleasantly or advantageously, and *evils* produce pain or disadvantage. Good and evil may emanate from the inanimate universe, and consist in those blessings and misfortunes coming upon living beings from their inanimate environments, or they may originate in living beings themselves, and consist in those kindnesses and crimes living beings visit upon each other. Now, the *good* originating in living beings, the virtues and the graces of life, is *altruistic* in its nature, and the *evil*, the crimes and improprieties, is *egoistic*. Good is popularly synonymous with altruism, because the altruistic is the neglected element, the element need-

ing emphasis and cultivation. The problem of the origin of egoism and altruism, therefore, is the problem of the origin of that part of good and evil originating among living beings.

The theological cosmology, which looks upon the phenomena of the universe as being caused specifically, or in a general way, by personality, sustains the theory that the good and bad phenomena in the movements of living beings, like the beneficent and unbeneficent phenomena of the inanimate, are due to two diverse classes of personalities. Among the simpler minded races good and bad spirits are supposed to take possession of individuals, dethrone their personalities, and compel conduct in accordance with the natures of the usurpers. By exorcism these spirits are cast out and compelled to move about from one habitat to another. Among the more mature races these two classes of spirits are evolved into two individual personali-

ties, opposite in character, and rivals, who interfere in one way or another with the destinies of individuals and nations. And such expressions as "full of the old Nick," "work of the devil," "divine help and guidance," "strength and inspiration from above," "providential interference," and the like, heard daily everywhere, indicate that demonology lives, not alone in far away ages and half-awake provinces of the earth, but in the here and now.

Demonology in all its aspects is a delusion. No being was ever "possessed" in any degree by any demon or other personality other than his own. All the diabolism manifest in the movements of any being is his own or that of his ancestors, and no divinity ever glitters from the soul of any creature save that which is intrinsic. And there is no difference in the believability of the more primitive conception and the more educated. It is just as reasonable to suppose that some pecu-

liar old woman is the irresponsible emissary of a witch as to believe that the skeptical suspicions of a Christian are the inarticulate whisperings of the devil. The literal casting out of evil spirits and their actual entrance into startled swine herds are no more absurd to a mind unaccustomed to supernatural vagary than the modern religious occultism in which the natures of beings are supposed to be revolutionized by the intangible activities of an extremely sublimated ghost. Witchcraft, sorcery, demoniacal possessions, theurgy, and the like, are the untutored progenitors of the superstitions of civilized peoples, that the conduct of human beings, individually and collectively, is interfered with, more or less seriously, by prevailing deities.

Mr. Kidd, an Englishman, has written a book on "Social Evolution," which has had a rather wide and sensational sale. The author of this book, while allowing to the egoistic element

in the nature of living beings (in the nature rather of *human* beings, for he is too clannish and too rudimentary an animal to consider any other than his own species in his philosophy)—while allowing a perfectly natural and rational origin to the egoistic element of our natures, conceiving it to have been evolved here on the earth, he considers altruism an ultra-mundane product, which has been surreptitiously injected into our natures by some meddler beyond our atmosphere. The author of this book is rational just to the extent of one-half. And this is why his book has received such immense consideration. If he had been as rational in his explanation of the origin of altruism as he was in his account of egoism, his volume would not have gone beyond his bailiwick. He played to the theological galleries, whether intentionally or inadvertently, and the amazing attention the book has received has been due, rather than

to any intrinsic usefulness, to the enthusiasm with which a drowning philosophy utilizes a straw.

The egoism of our natures is not more mundane than is the altruism. Both were born beneath the same blue that to-day bends above them. Both are the products of evolutionary processes which have gone on and are still going on here on this planet. It is just as sagacious to suppose that the bones and bowels of living beings have resulted from natural biological processes, while the brain and its phenomena are the result of supernatural agencies, as to suppose that the egoism of our natures is mundane and the altruism celestial. Not only our dispositions and our bodies, with all their charms and infirmities, but every possible thing apprehended or conceived by mind is the result of evolution. All the languages, laws, governments, religions, and industries, of animals; plants, with all their styles of stem,

fruit, and foliage ; the mannerisms of molecules and atoms ; all the peculiarities of oceans, continents, and atmospheres ; the idiosyncrasies of comets, systems, and abysses ; *all* are the result of tendencies that have intermeddled from eternity.

The nature of any creature, that is, the tendencies with which it comes into the world, as will be more fully shown in the chapter on "The Derivation of the Natures of Living Beings," is the result of its environment, or the environment of its species, up to date. The egoistic and altruistic elements in human nature are, therefore, the accumulated results of the experience of the hominine species in its phyletic pilgrimage from the unicellular forms to the present. This pilgrimage has been long and sanguinary. There are on the earth to-day several hundreds of thousands of species of animals; and it is estimated that three times as many species have perished from the earth

as to-day live upon it. It has, therefore, required millions of species of beings (perhaps two or three millions) to come into existence and struggle, in order that the zoölogical process might attain its present status. Nature is more fecund than provident. More life is brought into existence than can possibly continue to exist. Struggle for existence and survival of the fittest result. The defective and the indifferent are eliminated and the strong and the active-natured survive. It has been in this simple, horrible manner that men, after unknown generations and infinite misery, have been made out of monads. Egoism is simply that trait of character which has been fittest in the great battle of life. Those individuals who have been intensely devoted to themselves have survived and perpetuated themselves generation after generation, while the indifferent have gone down.

All beings, therefore, that have come

up thru struggle and continue in struggle have an intense desire to emerge from the ample end of the horn, simply because those of their ancestors who preferred the little end of the horn or were indifferent about it, perished without progeny. If there had been during the process of life evolution a scarcity of individuals instead of a redundancy; if it had been best for the individual and necessary to the life process that each should accept an interest in his fellows, and those individuals who did this most assiduously from generation to generation had survived and propagated, then there would have been developed beings radically different in disposition from those on the earth to-day—beings to whom it would have been as natural to act in the interests of others as it is for actual beings to act in the interest of themselves—beings whose most prominent propensities would have been altruistic and whose noblest and most difficult virtue

would have been selfishness—beings needing moral injunctions like these: “Love yourself as you love your neighbor,” “It is more blessed to receive than to give,” and “Do not do to yourself that which others do not like when done to them.”

Altruism has grown up in the nature of living beings in more ways than one. The most genuine altruism in the universe is that seen in the regard of the parent for its offspring. This altruism extends with greater or less sincerity thruout the biological series. The offspring of all animals are comparatively helpless, and it has been very prevalently necessary to protect them from tribulations. This protective function, altho among some animals it is performed by the male, has been developed chiefly in the maternal parent, the mother being, in the ungregarious races in which this instinct had its genesis, the only one present at and participating in the birth act. Those

mothers, therefore, who have been interested in their infants, and those in whom this instinct has been strongest, have been continually the ones who have successfully left offspring. The fact that this mother instinct sustains such vital relation to the destinies of the life process itself explains the fact that it is so unfailing and so nearly universal.

It is, as has been said, the most genuine altruism in the universe, mothers, both human and non-human, not infrequently manifesting for their children a higher regard than they do for themselves. Mother bears have been known to allow themselves to be murdered in order, if possible, to save the babies by their side. Mother birds wail with apprehension when there is even a suspicion that their little ones are in danger. Mother mice manifest, for the safety of their endangered darlings, all the anxiety and ingenuity of human parents. Every human child

knows that there is no one in the wide universe who loves him like his own mother, no one who will stand by him when all others have forsaken him, no one who shares his joys and his sorrows so sincerely, no one who is so ready to forget his ingratitude and so willing to forgive, as that being who went down in pain to give him breath.

Mother love is one of the beautiful things of earth. But, like other beautiful things on this melancholy sphere, it is not eternal. From its very nature it is destined to grow feebler as life grows more fraternal. Already in the most social communities, where the conditions of life are more hospitable, where parental disregard is balanced by the solicitude of the community, and waifs and foundlings are cared for by the State, the maternal instinct is more or less anachronistic. Like the instinct for hunting and fishing, and the nomadic instinct of civilized life, like the instinct which impels peaceful

and industrial peoples to flavor all their games and pastimes with struggle, and like that cock-like instinct called *ambition* (the instinct to get on the heads of our fellow-men to crow), the maternal instinct continues by the inertia acquired in ages when it was more nearly indispensable to the life process.

Excepting reproduction, the very earliest altruism, that which appears lowest in the scale of being and hence was probably the first to appear upon the earth, is seen in those simple co-operative colonies of unicellular forms clinging to the rocks of the sea bottom. These colonies are the prophecies and precursors of that sublimest of all altruism, the multicellular animal. For it must be remembered that you, reader, and I are aggregates of unicellular forms, which in the morning of life were separate and independent organisms sprawling about without any definite ambitions among the sea

depths, but which, in order better to meet the emergencies of their environment, huddled themselves into colonies, grew closer and closer together, and as wholes more and more differentiated and integrated, until finally, as a sequel of the whole matter, we have to-day that which you and I see, whatever it is, when we look in a mirror.

Those forms of altruism, like patriotism and other similar feelings of fraternity existing among the members of tribes, races, clans, and classes, but not extending beyond the class or tribe, originated, like egoism, in war. Unlike egoism, however, which has been developed by struggle among individuals, this aspect of altruism has been the result of struggle among *aggregates* of individuals. It has grown out of the coöperation of individuals in tribes and classes against their coöperating enemies. It springs from sameness of interest. The highest

interests of individuals were found in the welfare of the aggregate, for it was thru the aggregate only that the individual was able to maintain himself. Individuals learned to help each other and to stand by each other against their common enemies, because it was the only way in which they *could* stand. Those tribes and nations and races that have had strongest this feeling of fraternity have survived, while the less fraternal have gone down.

Industrial altruism, seen in the division of labor and other forms of coöperation arising out of the great task of subjugating the inanimate universe, is analogous in its essence and origin to that coöperation against enemies engendered in ages of militancy.

Out of these forms of altruism, if they are altruism, which prompt individuals to help each other because they thereby serve themselves and to give gifts out of a desire to receive gifts in return, has grown, thru *sympathy*, that

more positive and difficult altruism called benevolence. That feeling which prompts service in return for service, or in return for expected service, is very akin to that which prompts service without expectations. Sympathy is consciousness of kind. It is the putting of one's self in the place of another, the projection of one's own personality into the periphery of another and sharing or simulating by means of the imagination the emotions of that other. *Sympathy is the lily of the imagination.* It is the weeping with those who weep and the rejoicing with those who are glad. It is found only in animals of superfine sensibilities and peculiar enlightenment. It is more or less involuntary, and, like all altruism, has its egoistic aspect. A being so constructed as to be uneasy and unhappy in the presence of misery and joyous in the presence of joy seeks to terminate the one and perpetuate the other out of consider-

ation for his own feelings. The inconvenience of relieving his fellows in distress is less than the discomfort to himself of their continued distress.

Sympathy, consciousness of kind, means simply the realization or the conscious recognition by living beings of *the kinship of content*. A human being unconscious of kind, an unsympathetic and inhuman person, is one who is likely to assume that his conscious states are *sui generis*, that they are more precious and intense than, and intrinsically different from, those of others—one who realizes that an injured sensory is a savage thing in his own organism, but who does not suppose it to be anything of the kind when it hangs to the brain of a Hottentot or a horse. Why do the human rich treat the human poor with such inconsideration? Why do they allow or compel them to remain disinherited and crushed while they themselves loll in superfluous wealth? Because there

is inadequate consciousness of kind. Opulent employers look upon their employés as a set of fibrous wretches without manhood or aspiration. They have no real realization that those poor, hard-working fellows have the same kind of emotions—the same love for their wives, the same solicitude for their children, and the same feelings in disdain—as they themselves. When a dozen dogs get after a little harmless hare, why do the whole human family applaud the dogs? Simply because the human family do not put themselves in the place of the hare. There is no sympathy, no consciousness of kind, no realization that the emotions experienced by that valiant little creature struggling to avoid the mouths of those instinct-maddened dogs are similar to the emotions they themselves would experience in an identical predicament.

There is a kinship of all beings, for the life process has sprung from one

source and evolved according to one fundamental principle. Consciousness of kind, therefore, the ability to participate in the psychic states of others, is cultivated by a knowledge of the nature and content of those around us, and anything which tends to increase or complete our knowledge of others, as identity of language, association, or ambition, tends to intensify consciousness of kind, and whatever limits or prevents knowledge of others tends to cause us to consider them of a different order or kind from ourselves. *Foreigners* are and have been in all ages looked upon as a different and as a far less considerable order of beings; because foreigners are *strangers*, curious in form, custom, and address, and unable to speak the language of the land to which they are alien. The Romans, Greeks, Jews, and others considered all who did not belong to their particular swarm as *barbarians*, fit chiefly for slavery and contempt; and

the most depraved tribe in the least luminous regions of the earth to-day pity the rest of mankind, and believe with all the energy of their rude consciousnesses that they are the noblest and most important people in the universe. Why are non-human beings ostracized and treated by humans with no consideration save as they administer to selfish human ends? Whence the doctrine that non-human species were *made for* the hominine species, and that there is no logic or sanity in their existence save as they feed or slave for their human tyrants? Because they are *dumb*, that is, because their language is not understood by human minds, and because they are *wild*, that is, because they are for the most part unassociated with human animals, and because the civilized consciousness, which is barely able to realize the kinship of human beings, is yet too feeble and rudimentary to comprehend the solidarity of all beings.

Inconsideration by human beings toward the rest of sentients is an aspect of that vast unconsciousness which taught that blacks were made for whites, females for males, and "barbarians" for Romans.

Longitudinal or serial altruism, that is, altruism toward the generations in future time, arises, like lateral or space altruism, thru sympathy, that is, thru the imagination. The living sustain a vital relation to the unborn. Every one who recognizes and shows any regard for this relation, and there are very few who do, does so by putting himself in the place of the unborn billions, and by anticipation sharing their welfare and ill-fare.

The evolution of consciousness, in its ethical import, means the extension in both space and time of the consciousness of similarity. Starting from individual egoism, consciousness has extended, vividly or vaguely, from individual self to family, and from family



to clan, and from clan to tribe, and from tribe to nation, and from nation to race, and from race to species, and from species to kingdom. This amplification has gone on and is still going on in both space and time. *Universal consciousness of similarity contemplates all the beings in space and all those to be in time.*

THE PREPONDERANCE OF EGOISM

The sad and unmistakable thing one observes in looking out over the universe of conscious existence is the preponderance of egoism, the intense and almost maniacal regard with which beings, as a rule, act in behalf of themselves, and the lukewarm consideration, on the whole, allowed to others. This fact needs little argumentation. Human beings need simply to analyze their own consciousnesses, and to observe the conduct of the consciousnesses about them, to be overwhelmed with its evidence. All species of animals, from the *octopus punctatus*, which sometimes includes in its terrible embraces protesting humans, to the author of the Synthetic Philosophy, whose re-

morseless cosmology befits him to feed on heifer and fish, exemplify this frightful fact. Among individuals of the same aggregate there is consideration for each other, but between different cliques and species there is the most violent inamity. All over the non-human world, with few exceptions, each being seeks the satisfaction of his own desires, if not with positive disregard for the happiness and misery of the rest of the universe, at least with sincere unconcern. There is no courtesy, sympathy, or amenity there—a cold, heartless, implacable world of strangers. The chief activities of beings, both human and non-human, are put forth, directly or indirectly, for the purpose of procuring food. The suppression, entire or partial, of one being by another for nutritive purposes is, therefore, the form of the most frequent and excessive egoism. The lowly forms of life—the worms, echinoderms, mollusks, and the like—are, for the most

part, vegetarians. So, also, are prevalently the insects, birds, rodents, and ungulates. These creatures are not, as a rule, aggressively harmful to each other, chiefly indifferent. But upon these inoffensive races feed with remorseless maw the reptilia, the insectivora, and the carnivora. These being-eaters cause to the earth-world its bloodiest experiences. It is their nature (established organically by long selection, or, as in the case of man, acquired tentatively) to subsist, not on the kingdom of the plant, the natural and primal storehouse of animal energy, but on the skeletons and sensibilities of their neighbors and friends. The serpent dines on the sparrow and the sparrow ingulfs the gnat; the tiger slays the jungle-fowl and the coyote plunders the lamb; the seal subsists on fish and the *ursus maritimus* subsists on seal; the ant enslaves the aphidæ and man eats and enslaves what can not get away from him. Life riots on

life—tooth and talon, beak and paw. It is a sickening contemplation, but life everywhere, in its aspect of activity, is largely made up of the struggle by one being against another for existence—of the effort by one being to circumvent, subjugate, or destroy another, and of the counter effort to reciprocate or escape.

The human species, because it is more powerful and more conceited than any other, is the most egoistic toward other species of all the species that live. The gorilla, that formidable and noble ancestor of man who wanders with his family thru the sylvan silences of his native continent feeding on the fruits that fall from the arms of the forest, is gastronomically a much more exemplary individual than his struttish and more strategic descendant. Human beings have been sufficiently clever and sufficiently devoted to each other to evolve into the masters of the earth; but, instead of converting them-

selves into preceptors for the conquered races, they have become the butchers of the universe. Instead of becoming the models and school-masters of the world in which they have outstripped, and striving to repair the clumsy natures and regulate the straying feet of those by means of whom they have been lifted into distinction, they have become colossal pedants and assassins, proclaiming themselves the pets and gods of creation, and teaching each other that other races are mere fixtures to furnish food and amusement for themselves. They inculcate as a rule of conduct, and they preach it valiantly, that each should act upon others as he himself would wish to be acted upon. This ideal of social rectitude has been taught by the sages of the species for more than two thousand years. But with miserable pusillanimity they confine its application to the members of their own species. No non-human is too innocent or too interesting or too



wonderful to escape the most frightful humiliations, if by those humiliations human comfort or human amusement or human whim is in any way whatever garnished. Look at the horse! No nobler or more beautiful creature is found in all the animal realm. A marvel of strength, speed, and splendor! The most useful and consummate associate of man! What wonderful possibilities of reciprocity! Man takes the horse from the plains where he is exposed to the inclemencies of weather, the contingencies of food, and the blunders of his own childlike nature. He gives him regular meals, pleasant shelter, intellectual surroundings, and a home. The horse in return gives man the benefit of his superior strength and speed, bearing man and his burdens, and supplementing in a thousand ways the inadequate energies of his mentor. These are the possibilities, the ideal—gigantic strength supplementing superior wisdom. Beautiful

reciprocity! What are the actualities? Sad indeed. The horse is *not* an *associate*, but a *slave*. He has no rights, and is seldom suspected of being entitled to feelings or vanities at all. He is treated as if he had merely existence and usefulness. He is neglected, overburdened and overworked, beaten, insulted, starved, maimed, misunderstood, deprived of leisure and liberty, unconsidered, doomed to an environment out of which has been drained every element calculated to promote his happiness and intelligence and perpetuate his nobility and beauty. He is a mere suggestion of the might-have-been. The regal neck is wilted, the splendid flanks are lean and drawn, the ambitious face is sad. The proud galloper of the plains, the companion of the winds, bearing fire in his nostrils and thunder in his hoofs, has become a soured, impoverished, broken-hearted but faithful *wreck*. The stars of heaven never looked down on a more pitiful

sight than that of a horse, after having drudged faithfully all his days in the service of his lord, cast out in his helpless old age to wander and perish.

Our own happiness and that of our species are believed to be so much more important than that of others, that we sacrifice without scruple the most sacred interests of others in order that our own may be fastidiously trimmed. Even for a tooth or a feather to wear on our vanity, marauders are sent thru the forests of the earth to ravage and depopulate them. Beautiful beings which fill the woods with song and beauty are compelled to sprawl, lifeless and disheveled, on the skulls of unconscionable sillies. Criminal and inconvenient races are exterminated with eager and superfluous violence. Thousands of innocent and helpless souls are caught up and carried by unfeeling emissaries into foul dungeons, and there doomed by ghoulish clowns of science to the most protracted,

useless, and damning victimizations. Millions of the most sensitive and lovely organisms, all palpitating with life and full of nerves, are hourly assassinated, flayed, and haggled, and their twitching fragments hauled away to be ungracefully interred in the stomachic sepulchers of men and women who have the insolence to murmur intimacies to him who in mountain thunders said, "Thou shalt not kill!" The very energy with which men preach peace, justice, and mercy is obtained by stripping the bones and tearing out the vitals of their fellow-beings. Holy days, days above all others when it seems men's minds would be bent on compassion, are farces of gluttony and ferocity. Unfeeling ruffians cowardly shoot down defenceless birds, or prowl the country in rival squads, massacring every living creature that is not able to escape them, *and for no higher or humaner purpose than just to see who can kill the*

most! This is egoism unparalleled on the face of the earth. No species of animal except man plunges to such depths of atrocity. It is bad enough, in all conscience, for one being to suppress another in order to tear it to pieces and swallow it; but when such outrages are perpetrated by organized packs, *just for pastime*, it becomes an enormity beyond characterization. The insectivora, the carnivora, and the reptilia are cruel. It is fearful to contemplate the enormous wickedness perpetrated on the less offensive races by these relentless brutes. But the egoism of the hominine species toward the other species is the most cruel and extravagant in the universe. Non-human murderers are ruthless, but even serpents and hyenas do not exterminate for sport.

Oh, universe! Pitiful spectacle! Aggregation of tragedy, somnambulism, inhumanity, terrorism, and death! It makes one long to seal up his sensibili-

ties and leap out into the gulfs and be swallowed up. The handiwork of an all-wise biophilist? Rhapsody of an idiot! Gods? No! The monstrous kindergarten of an idle-pated knave! A satanic prank! The surreptitious handiwork of an ass! A universe is, indeed, to be pitied whose dominating inhabitants are so unconscious and so ethically embryonic that *they make life a commodity, mercy a disease, and systematic massacre a pastime and a profession.*

In their treatment of each other human beings are less egoistic. But "man's inhumanity to man" is mournfully more than a poetic fiction.

Look at the intrigue and intimidation going on among the nations of men for conquest and supremacy. The seas heave with navies nosing and blustering about the continents, seeking imperial vantage, or bullying "dependencies" and "possessions."

Look at the manner in which human



females are treated by males, savage and civilized, all over the globe. Women are everywhere systematically deprived of privileges which men have fought and bled and died to obtain for themselves. In many lands a woman legally ceases to exist the day she is wed—if she ever existed before. Man has always been, and is to-day, the race, and woman his shadow.

Look at the manner in which the aborigines are swept away from continent after continent by the sword and beverage of the Aryans. See how the red children of America have been cheated and debauched and driven from homes where they and their fathers had lived from immemorial generations. When the banner of Castile first furlled in Bahama breezes, America was inhabited by a noble, magnanimous, and happy people. They were not like the sodden, suspicious, revengeful remnants that to-day huddle on barricaded reserves, the vin-

dictive survivors of four centuries of injustice. They were kind and generous. They came to the invading Europeans as children, with minds of wonder and with hands filled with presents. They were treated by the invaders like refuse. They were plundered, and their outstretched hands cut off and fed to Spanish hounds. They are gone from the valleys where once their camp-smokes curled to heaven, and their quaint canoes ruffle the moonlight of the rivers no more. They that remain are too weak to rise in warlike challenge to the aggressions of the mighty white. But the story of the meeting of the pale and the red, and of the wrongs of the vanquished red, will remain as one of the mournful tales of this world when the kindred of Lo, "like fleecy clouds, have melted into the infinite azure of the past."

Look at human industry! See the pounds of flesh daily torn by men

everywhere from the skeletons of each other in the awful riot of "business." Just look at it! The inequity, the unconsciousness, the hard-heartedness, the ruffianism, and the infernalism of the industrial relations and conditions of men! Watch an unfortunate approach a rich man's mansion and ask in the most graceful manner for a necessary of life. Observe the egoism the baron shows as he sends the sufferer away unfed. See the lord in his marble palace, upholstered with all the comforts of civilization and stuffed with the dainties of the zones, and around him the men and women who made his wealth feeding on garbage, suffocating in shanties, and working like wretches from morning till night. See the multi-millionaire, scraping the palms of his slaves till the blood starts for the last farthing their struggles have produced, not because he is hungry and would buy, but because he is a ruffian and can. No

attention whatever is paid to the fact that some have all they can utilize in the satisfaction of their desires and multiples more, while others just as good-looking and more worthy have nothing. No attention is paid to the fact that this little pill of a world is to man the only accessible portion of the universe; that he is cut off from other balls by leagues of impassable space. One human being may have the autocracy of townships of the most fertile and strategic portions of the earth's crowded surface, while others are utterly disinherited, and are compelled, in order to continue in the universe, to loan themselves as lackeys to their luckier or less scrupulous masters. Countless counties of the earth's surface are compelled to idleness for purposes of speculative vantage, or enclosed and policed to afford lazy grandees opportunity to amuse their savage instinct for slaughter; while millions of civilized souls, thru no fault



of theirs, are forced to apologize for their existence, and to go thru life deprived even of a place on which they may lie down and die without incurring the risk of being ordered off. No quarter is shown. Certain forms of acquisition and ownership have become established, and the more powerful, according to these forms or in spite of them, pillage and disinherit the weak with an inconsideration that is simply sickening. The weak submit because they are helpless and because they are ignorant, because they are incarcerated and disarmed, and because they have been taught and intimidated into believing that the conventional and the legal, whatever they are, have been ordained and established by the immeasurable manufacturer of things. A more pyramidal farce could not be framed at the present stage of the human imagination than that of human industry—the immense privilege and monopoly and the immense flatulence

of wealth side by side with the most helpless and sickening deprivation—all brought about and perpetuated by hypocrites who lapse into hysterics over the injunction, "What you do not like when done to yourself do not do to others."

It is a sad, sad spectacle—the spectacle of beings coming into a universe so intrinsically bleak and inhospitable, and coming into it with such unjust and unbrotherly natures.

THE SOCIAL IDEAL

What is the ideal relation to each other of the inhabitants of the universe in which we live? It is that relation which will aid most sincerely in the satisfaction of the desires existing in the universe. This is almost axiomatic. There may be differences of opinion as to what that relation is which is best adapted to the satisfaction of the desires of the universe. But as to the truth that that arrangement of the social units, whatever it is, which will result in the greatest welfare, or which, in other words, will be most useful, is the ideal relation, there is scarce opportunity for question. The end or ideal which every individual being strives after and approximates but never attains is the

satisfaction of his desires, whatever those desires may be. And the ideal of a community of individuals must be the composite of individual ideals, that is, the largest totality of satisfaction possible to the community contemplated. That relation, therefore, of the individuals of a community to each other which will most earnestly enable the individuals of the community, as a whole, to attain, or most successfully to approximate, the ideal end, must be the social ideal of the community; and the ideal of a universeful of communities must be for a like reason that articulation of the individuals and aggregates to each other which will most genuinely serve the utilities of the cosmos.

The great trouble thus far with associated life on the earth has been, perhaps, not the failure to recognize that association should serve cosmic utilities, but the conviction, or conceit, or hallucination, that each individual

or clique or species was so exceedingly precious, and the satisfaction of its desires was so eminently indispensable, that the interests of the rest of the inhabitants of the universe were deemed trifling in comparison. The rest of the universe were supposed to attain their loftiest utilities in acting as accessories to this transcendent individual or set. Such a philosophy is, of course, an exceedingly comfortable meditation for those who possess the privilege and the power, but it loses its consolation the moment a stronger individual or set comes upon the scene.

During the historic evolution of the human species, social ethics has made its most substantial advances. And the fact that there has been during this period a gradual and rather startling increase in the number of beings in the universe deemed by the dominant ones to be worthy of consideration is a significant one, and indicates that the ideal of associated life con-

templated by the cosmos is one of wider and wider and more nearly universal consideration. The earliest examples of human association were those practically of autocentricism. Each individual considered himself the only or chief end for which the universe existed. Each's own individual welfare was the end for which he struggled, and all the rest of the universe, sentient and insentient, was contemplated as means to this end. From this I-am-the-universe state of things have evolved, thru struggle, the various forms of aggregation—the family, the clan, the tribe, and the nation. Ethnocentricism is that stage of social evolution in which a nation or a race, as the dominant aggregate, looks upon itself as the only legitimate or profitable end for which the universe should exert itself. Ethical relations of one degree of seriousness or another are observed by the members of this nation or race to each other, but all those



beings, human and non-human, beyond the aggregate are treated as a rightless and altogether different order of existences. Ethics, in our part of the world, may be considered to have advanced, at least in its pretensions, to the anthropocentric stage of evolution. Aggregation has advanced from individual to tribe, and from tribe to race, and from race to sex, and from sex to species, until to-day the ethical conception of many minds includes, with greater or less vividness and sincerity, all sexes, colors, and conditions of *men*. The fact that an animal is a human, that is, that he belongs to the hominine species of beings, entitles him, regardless of his imperfections, to some sort of consideration. Members of the human species can not suppress, in the achievement of their ends, even the lives of their own offspring or that of the veritablest barbarian of the community, without risk of retribution. But enor-

mities of any proportion and with astounding impunity may be rained upon those of differing anatomy. Zoöcentricism, that stage of solidarity in which the entire sentient universe is contemplated, universal consideration and love, is as yet too difficult for human consciousness. Human philosophy, which has been so slow in discovering the solidarity of the human species, is to-day, except in its Oriental manifestations, as reluctant to recognize other species in its ethical contemplations as were dominant human groups in less advanced stages of aggregation reluctant to recognize the solidarity of the hominine species. But to the prophet, that supermundane soul who has heard the secrets and intentions of the universe, the grand confederation of all the graceful races and species of the earth into one universal scheme of consideration, is as inevitable as the processes of evolution. The deprecations to-day of

the most wanton crimes perpetrated by the human on associated species, seen in societies for the prevention of cruelties of various sorts, are but the dawn-peeps of a clearer consciousness and of more sweeping and consistent consideration. The ideal relation of the inhabitants of the universe to each other, then, is that relation which will most actively conduce to the welfare of the universe; and the welfare of the universe means, not the welfare of any one individual or guild, but the welfare of all the beings who now inhabit it, and of those who shall come after—the welfare of that mighty and immortal personality who comprehends all species and continues from generation to generation—*the Sentient Cosmos*.

What *is* the relation of the inhabitants of the universe to each other which will be most conducive to the satisfaction of the desires of the universe? I believe this question to be capable of definite and conclusive an-

swer. The desires of the inhabitants of the universe are those which are satisfied or inhibited by living beings themselves, and those satisfied or inhibited by the inanimate universe. *The ideal universe* is a universe so ordered or natured as to allow its inhabitants to understand and dominate it sufficient to satisfy their desires, and inhabited by beings with desires so poised and assorted that there is not only not mutual inhibition of desires, but such a dovetailing and intertwining of the consciousnesses that there is mutual aid in the satisfaction of desire—a universe responsive to the whims of its inhabitants, and inhabited by beings socially harmonious and helpful. The relation of the inhabitants of the universe to each other most favorable to the satisfaction of the desires of the universe is, therefore, that which will enable the animate universe, as a whole, to attain that relation which an individual living being, if he were

alone in the universe, would desire to achieve for himself—a relation such as is sustained to each other and to the whole by the individual cells of a multicellular organism—a relation in which each acts in the interests of all, including himself, and all act in the interests of each.

There are two beings bearing burdens. They are going somewhere. The way is hard. There is great disparity in the qualifications, muscular and mental, of the two individuals. One is powerful in intellect and limb. His burden is inconsequential to him. His formidable frame and brilliant understanding enable him to accomplish the pilgrimage with ease and exultation. The other individual is his opposite. Nature has been niggard with him. He has been unfortunate, either in his choice of heredity or in the allotment of circumstances among which he has existed, or in both. He is a defective, lank in limb and in intellect.

His feeble levers, unfortified by a vantage-devising mind, creak beneath their unescapable burden, and he is incessantly victimized by the conditions among which he moves.

Now, the more adequate of these two travelers may adopt toward his less adequate companion one of three attitudes. He may say to himself: He is weak and I am strong: that is his misfortune. He is helpless-minded and I am not: that is his lookout. We are here in the universe, and we are evidently here for what there is in it. I will transfer my burden, or a part of it, to him. He is too unsophisticated to feel it, and if he does feel it, what is he going to do about it? He was no doubt brought into the universe for this very purpose, anyhow. He ought to be satisfied, since he has been so scarcely created, to be tolerated.

This attitude is the attitude of the principle, or doctrine, that might determines that which is right. It is the



most cruel and rudimentary attitude of associated life. It is, and has always been in this world, the prevailing attitude of the more adequate toward the less adequate. It is the attitude of brute force and of struggle. Human beings in their earliest associations assumed assiduously this attitude, and they are not unfamiliar with every aspect of it to-day.

The stronger individual, instead of saying that might is right, may say: I am strong and my comrade is weak. I could take advantage of his weakness if I wished, but I do not wish to do so. I will consider him. I will refrain from imposition. He may bear his burden and I will bear mine. He can not interfere with me and I will not interfere with him. A fair field and no favor.

This is what is called equity, or justice. It is the attitude of fair play. Each being has, or is supposed to have, an equal chance in the race of life. Each accepts whatever allotment is

made to him on entering the universe, and makes of it the most. There is neither fear nor favor, neither pity nor plunder. It is the relation of equal opportunity. It is the stage of association exemplified by human industry; that is, it is *supposed* to be, but *it is not*. What is meant by equality of opportunity is equal freedom to avoid the ills and to gain the goods of life, equal access or equal liberty to acquire access to the means for the satisfaction of desires. This is not by any means guaranteed by associated human beings. The immense inheritances of land and machinery, and the immense favor obtained by the intrigueful thru government, coupled with the astonishing fact that a majority of the human beings who come into the universe come into it with the inalienable birthright to nothing, make a farce of equal opportunity in the human struggle for life. Every individual human has an opportunity at his birth to inherit lands, just

as every individual has an opportunity to be born healthy or ornamental; but the mournful fact is, that some are born so and others are not.

The third attitude which may be adopted by the stronger of the two travelers toward his unfortunate fellow is that of *helpfulness*. He may say: I am strong and he is weak. I could exploit him if I would, and plunder him of the meanings of life, but I will not do so. I could allow him to bear his burden and I could bear mine, but I will not do even this. These altruistic instincts, if I did such a thing, would cause me trouble. I will help him. He is my brother and I am his keeper. I will put myself in his place. I will do to him as I, if circumstances were reversed, would desire him to do to me. *We shall be in truth and in deed brothers.*

This is more than the equalizing of opportunities. *It is the balancing of abilities.* It is the recognition of the inequalities which a capricious and un-

thinking cosmos has established in the birth of beings. It is the attitude of love, and it is as superior to equity as equity is superior to might. It is the ultimate and only noble attitude of the strong of the universe toward the weak. It is the social ideal, or one precious aspect of the ideal, because it is that relation, or one important aspect of that relation, which will afford to the universe its largest welfare. It is the doing as you would be done by. It is the loving of others as you love yourself. It is the equilibrium of relation, egoism and altruism in ideal balance. It is the putting of one's self in the place of others, and this has been a prevalent impossibility to the powerful. It is the acting by one being upon others as he would that others would act upon him, and this has always been a reluctant attainment of the mighty. It is *from* each according to his ability and *to* each according to his needs. It is simple justice of being to being.



Justice is more than equity: it is benevolence. It is not enough to live and let live. *We should live and help live.* There is as much grace and utility, as genuine moral glory, in the lifelong succor of the helpless by the strong as there is in the temporary chivalry shown by a human being in extricating a fellow from passing misfortune.

Accept this truth—the truth that it is as beautiful to help an unfortunate as to refrain from his exploitation—and you are in possession of the most essential element of the social ideal. But it is not all of the ideal. The strong should supplement the weak, because it is graceful, because the strong would desire to be so supplemented if they were weak. But it is not the whole of supplementation. Individuals, not unequal but diverse, may mutualize their efforts to the advantage of all. We are a world of supplements, and the most eminent utilities

are served by the universal pooling of interests and destiny. Each individual should perform in the social economy that function for which he is best fitted, and should receive in return a graceful equity in the means for the satisfaction of his desires. The social ideal comprehends the most rational and extensive possible differentiation and integration of function in the grand scheme of associated life. The ideal relation of living beings to each other is, therefore, not altogether unlike that existing among the members of the most civilized societies of the human species. The social ideal implies the same sort of division or differentiation of function as that in existing societies, only more conscious and systemic. Each individual performs in the social ideal a function, however humble or eccentric, and each performs as nearly as possible that function for which he is most brilliantly fitted. "Nature arms each man with

some faculty which enables him to do easily some feat impossible to any other," says Emerson. And this is true—*more or less*. The functions of the social organism in the ideal state are all accurately synthesized into one harmonious whole. Ideal coöperation is rational and intentional rather than accidental. The clumsy, unsystematic production of existing societies is replaced by perfectly symmetrical and unified procedures. The whole of society constitutes one mighty organism carrying on the functions necessary to its maintenance and welfare in the most intelligent and magnanimous manner. The social ideal is an organized fraternity of perfectly articulating supplements, assaulting the inanimate as an individual personality, not as a mob of incompatible ruffians.

The most deplorable defect in existing societies of men consists, not in a lack of differentiation of function, for the diversity of talents among living

beings and the diversity of the resources of the earth have prompted a comparatively high degree of functional evolution among human and associated species, *but in unjust and unsystematic assimilation*. Human beings, even with their maudlin methods, can produce enough for the reasonable satisfaction of all organic desires. The gigantic defect is in the distribution of the results of effort. The preponderance of egoism in human nature has impelled men to take advantage of the helplessness of each other caused by the differentiation of function. Mal-assimilation and social discord result. This book dwells little on the matter of the management of the inanimate, because that part of the problem of life were already magnificently advanced toward solution. Man commands the tendencies about him as captains command cockades. The frightful dereliction is in the distribution of the results of management.

Some are surfeited and others are starved. The weak are enslaved, and the strong and intrigueful have become usurping parasites; "over-production" orgies at the very lips of starvation; the means of production idle in the grip of the monopolizers; and gaunt-eyed armies, footsore and desperate, go up and down the lands seeking in vain opportunity to produce the means for the maintenance of their existence.

In ideal association there is no struggle. Each performs his function, and each is entitled in turn to assimilate the essentials for his satisfaction. The amount of assimilation does not depend on genius for intrigue nor on ability to be born royal, but on *needs*. Why *should* living beings struggle against each other, except as they struggle to advance the general welfare? Happiness is just as valuable and just as beautiful a thing in one being as in another. Some have greater talent for it than have others,

but it is a state of sweetness and elation always and everywhere. And each living being, in deliberating on the problem of the proprieties, should realize the fact that, as a matter of fact, it is a matter of indifference whether this elation belongs to *his* sensorium or to *some other* sensorium. It is insane for each being to insist that he, as an organism, is the one organism to whom pleasure is indispensable. The only indispensable is that pleasure be maximized. If a definite amount of happiness is to be experienced, it is, in the eyes of the absolute, a matter of indifference whether this happiness is experienced by one individual or by another, by self or by some other conscious portion of the universe.

This universe is not an ideal universe. It is impossible, without more fundamental revision of its character than human beings can ever hope to effect, to make of it an ideal place, or anything like an ideal place, for the



satisfaction of desires. The cosmic processes which have evolved conscious beings on the earth—and these processes are but the hard-headed tendencies of matter—have so hopelessly nuptialed pleasure and pain that it is impossible to believe that fumbling philosophy will ever be able to divorce them. But we are here, useless and mysterious as it may seem, a set of incompatible vagrants, orphaned here on a dervish-like lump of something, in the midst of immensities so hard and arrogant that no wail from our worm-like larynxes can aught avail. And, so far as we can make out, it is the program of things that we are to remain here. We can not lie down peacefully and perish, for we are possessed by an instinct lashing us to live. We are forbidden from other worlds by leagues of unatmosphered space. The earth is our mother, our habitation, and our tomb. In the presence of these facts, it would seem the highest

sanity for us to be kind and merciful to each other, and to cultivate without hypocrisy the charming chivalry of the Golden Rule. The task of understanding and managing the tendencies which surround and beat upon us and in the midst of which we writhe and supplicate is certainly sufficient in itself without our turning upon and cudgeling each other.

The social ideal here sketched is not a state into which the conscious universe or any considerable part of it will, or could, immediately pass. Human nature, just as it is, is undoubtedly capable in its higher and more evolved manifestations of a much intenser gregariousness and mutualization than is actualized by existing societies. Existing institutions have been framed by egoistic individuals for individualistic ends. And altho human institutions are unframed for it, the nature of the highest human beings is probably capable, without further

modification, of the actual equalization of opportunities in the struggle for satisfactions. But the social ideal, the state in which there is not only the equalizing of opportunities but the balancing of abilities, will never be generally attained without further evolution and revision of human nature. This evolution will without any doubt take place in future much more rapidly than it could have taken place in the past, and we may be nearer the realization of the ideal than our dull intellects suspect. One thing is certain, however, and that is, that the most powerful instinct of human nature, the instinct to struggle and survive, the instinct to be superior, must be destroyed or greatly subordinated before the state here outlined can be realized; for the ideal state will be practically bereft of opportunity for its satisfaction.

It is not possible, and it never will be possible, to organize all the beings

occupying space into one immense confederacy. This would be ideal, but from the inexorable nature of things it can never be. The denizens of the sea depths can not correlate with the inhabitants of the clouds. The lion can not fraternize with the lamb, nor the hawk with the sparrow. The natures of beings have been evolved thru war, and they are in large part irredeemably antagonistic. But the approximation, if honest, may be more successful than is supposed, and may include many species not human. The bird may contribute his song and plumage, the sheep his fleece, the horse, the ox, the elephant, and the camel their strength or speed, the cow and the fowl their secretions, the dog his fidelity, and man his art. The ultimate and ideal aggregation of the living universe will not be a pan-American union nor a Euro-American league, nor even an aggregation whose spirit is embodied in a parliament of

man, but the widest and most consummate possible *Confederation of the Consciousnesses*.

The social ideal enunciated in this essay is the ideal which has been held up from time to time by the sages of the human species, and the ideal toward which the ages have ever heaved. The profoundest moralists who have poured out their precepts upon this erring world have, independently of each other, by simply observing and contemplating the actions of men, promulgated the same golden formula for the regulation of the conduct of associated beings. "What you do not like when done to yourself, do not do to others," said the Mongolian sage with wonderful inspiration twenty-four centuries ago. Five centuries later the great law-giver of the Christian faith reiterated the same sentiment when he said to the mountain multitude, "Do unto others as you would that others would do unto you."

Buddha said the same thing, and Lao Tse and Seneca and Kant. It is the injunction which has been proclaimed by the sublimest souls that have pondered and agonized over the sins of beings. And what is it to act upon others as you would that others would act upon you? It is to put yourself in the place of others. It is consideration of others as ardent as consideration of self. It is the balancing of abilities, supplementation, *the social ideal*.

The social ideal here enunciated is the ideal, also, of the evolutionary processes by and in accordance with whose intentions all things are determined. Human society is but the van of the life evolutions on the earth. Human history is the remembered chapter, the current events, of biology. And biological evolution is a part, an insignificant but constituent part, of the stupendous performances of the infinite. Social phenomena are phases of uni-

versal phenomena; and it is only by contemplating them in their biological and cosmical perspective that they can be understood. Emancipating one's self from all participation in affairs, and contemplating the evolutionary proceedings as purely objective, we are less concerned about the reformation of the universe than about the ascertainment of the intentions of the universe. We confide in its instincts. We look upon it as grinding to powder all who are not in sympathy with it. It has a program. The social ideal is a goal. All evolution is aspiration after heterogeneity and agglutination. Human aggregation—the emancipation of masses and races in historic time and the nationalization and municipalization of industries in present time—is but the continuation of a process as old and as universal as the atoms.

The earliest forms of society on the earth were societies of protozoa, socie-

ties of unicellular forms which were evolved in the struggle for existence as the types of life best fitted to survive. These creatures formed themselves into societies because they found it better to coöperate than to contend, and because they could, by the mutualization of interests and effort, encounter more successfully the exigencies of their environment. It was in the line of least arrest. They grew closer and closer together, and more and more differentiated and integrated—notwithstanding the protests of the individualists among them, no doubt, who foresaw in the trend of things a fearful slavery. By the continued organization of function, these societies finally became *organisms*, with fins and with the disposition to move about. They climbed out upon the continents, differentiated legs, ascended to the forest tops, acquired wings, and sailed off into the azure. We call them *metazoa*. Every metazoan, therefore, in organization if

not in sentiment, is a *socialist*, and a socialist of the "rankest" sort.

The aggregation going on among metazoa, including the aggregation of human metazoa, is of the same character as that which took place long, long ago in the protozoan societies of primeval seas. It is the same kind of differentiation and integration, and it is taking place for the same reason and with identical inevitableness. It will continue, because it is in the line of least arrest. The less specialized aggregates will give way to the more specialized, as the less specialized types of life have always given place to the more specialized, because in the struggle with each other and with the inanimate the most highly specialized forms are the best fitted to survive. Metazoa will evolve into compound metazoa, as protozoa have evolved into compound protozoa. It may seem very strange to us, because we are so accustomed to social incoherence, and are so uncon-

scious of social possibility; but there is nothing in this universe more certain than that metazoan aggregation will go on until there is evolved on this earth a literal social organism (or organisms) of metazoa, in which there is differentiated a class for every distinct function and sub-function performed by the organism—a class for the prehension of nutrition, a class for the circulation of commodities, an inventive class, a governing class, a reproductive class, and so on. It is inevitable, because it is best, and because it is in accordance with the primal tendency of the universe—that province of it, at least, in which the earth is located. The differentiation of seas and continents out of incandescent fire-mud, and the curdling of primeval haze into globes and systems, were not more inevitable. The tendency of human and other beings to mutualize is a phase of the universal tendency toward aggregation.

THE DERIVATION OF THE NATURES OF LIVING BEINGS.

The final question, and the most important and difficult to be answered in formulating a better-world philosophy, is how to achieve the relation which has just been described; how to bridge the hiatus between the actually existing, over-egoistic condition of things and the ideal; how to develop ourselves into beings with natures that will spontaneously act each for all and all for each. This is a question of unusual importance, for an ideal is of the utmost conceivable uselessness unless it can somehow be achieved or approximated.

I will preface the answer to this question with a discussion of another question: What is the derivation of the natures of living beings? Why is

there such endless variety in the natures of beings? Why are they not all natured alike? And why are all natured just as they are natured? Why is the fox sly, and the antelope timid, and the Ethiopian emotional? Why is not the fox intrepid, and the antelope fierce, and the Ethiopian passionless? Why are they not all pensive? Why is the ant prudential, and the human female vain? Why are some human beings selfish and others philanthropic, some sage-like and others witless? It will be easier to indicate how to develop our natures into natures of a specified style, if we are previously informed in what manner we derived the natures we now have.

By the nature of any being or species is meant the character of its conscious tendencies to move. In the consciousness of every creature are impulses, or tendencies to change place. These impulses, or tendencies to move, are not capricious, liable, each one, to be

unlike all those that have preceded. They are capable of more or less classification. These classes of impulses are called *instincts*. And the nature of any being or species depends on the quality or style of the instincts, or classes of conscious tendencies to move, which it possesses. The nature of the horse is gentle, that of the hyena is violent, man's is bigoted, and the bittern's melancholy, because the impulses existing in the consciousnesses of these animals are such as cause conduct that is respectively gentle, violent, egotistic, and gloomy.

Since impulses are simply sensations which have become motor, and since sensations are only tendencies from without become conscious, the nature of any being may be said to be the manner in which it correlates the tendencies which it contacts, or the manner in which a being, as a distinct and detached portion of the universe, reacts upon the rest of the universe.

The similarity and dissimilarity in the natures of individuals, tribes, and species are due to the similarity and dissimilarity in their instincts. An ox is of a very different nature from a fox, and men (some of them) are very unlike serpents, because the classes of impulses in the consciousnesses of these animals are for the most part very different in one animal from another. Serpents, oxen, foxes, and men, however, are all similar in their eagerness to reproduce themselves, and in their emphatic reluctance to die.

By individuality of nature are meant instincts, or inflections of character, peculiar to an individual. Fido is a canine of considerable individuality, because the styles of Fido's impulses are to a notorious extent *sui generis*. Melancthon is a man of no individuality whatever, because his instincts are of that commonplace character prevailing among the members of his species. The lower orders of beings are, as a

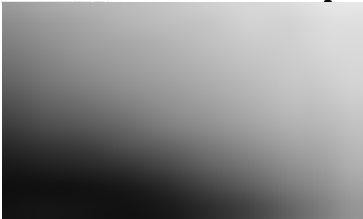
rule, distinguished for the poverty of their natures, that is, for the fewness of their instincts, and for lack of individuality, that is, for the sameness of the impulses among the members of an order; while the higher orders of animals are characterized by wealth of nature and individual initiative.

The natures of living beings are the result of the coöperation or concussion of two elements: the fortuities of heredity and environment. By fortuities of heredity are meant those mysterious pre-natal conditions, or caprices, which cause variety in offspring. The children of the same parents are not identical. They differ, not only in the inflections of their character and in degree of acumen, but in color, form, muscularity, and the like. These individual variations, caused by the compound character of parents, and called here fortuities of heredity, are the geneses of the natures (and structures) of living beings.

By environment are meant those surroundings which have accompanied the ancestral, or phylogenetic, career of individuals and species. Environment is the rest of the universe, or as much of the rest of the universe as affects that which is environed. Environment is flavored with hardship. It is a vast colander thru which the generations perpetually strain. Those inflections of character (and structure) which in the mutations of heredity arise, and which assist the life of the individual or species, are passed on, and those that are useless or deleterious are estopped. The nature of any being or species, therefore, is, in its fundamental features, the result of its environment up to date. For every instinct, aside from the anomalous and transient accidents of heredity, exists because there has been somewhere in the ancestral life of the individual or aggregate possessing it an environment which accentuated and selected that particular

instinct. Ever since the life process began, it has encountered hardship and discrimination. Millions of species have perished, and those that have survived have been incessantly those whose modes of motion were compatible with and tolerated by their environment. A number of antelopes are born, some of them sluggish and some alert, and their environment contains beings of considerable sagacity who eat antelopes. Those antelopes who survive, other things equal, will be those of vigilant and susceptible natures. If some serpents are fierce and others submissive, and these serpents are surrounded by beings who destroy all from whom they are not by fear deterred, then the surviving serpents will be warlike. Foxes are sly, because their environment is, or was at one time, discouraging to boldness. Bears hibernate, because those bears with the hibernating ability were the only ones able to encounter successfully the cli-

matic exigencies of their environment. The disparity between the sexual instincts of the male and female of most animals, and which is probably the cause of so much unhappiness among civilized beings, is to be accounted for by the conditions which prevailed in the savage and sub-human stages of evolution—conditions which developed in one sex an appetite out of all proportion to the necessities of civilized life, and in the other sex a flavorless and tantalizing disinterestedness. The dread of death, an instinct so unfailing in all animals, exists, not because existence is intrinsically so sweet, nor because annihilation is so distressing, but because this bugaboo has been an indispensable safeguard against the suicide of the life process. The expectation of post-mortem consciousness, so prevalent and so insistent among human beings, is a hope arising from the concussion of a desire and a fancy—the desire to persist just referred to, and



the fancy or hallucination of a double which originated among savages from shadows, images, dreams, and the like. The instinct for inactivity among human beings, the instinct which makes labor a burden and impels the most of us to shuffle upon others, if possible, our part of it, is an instinct which exists because there is such an enormous disparity in the labor requirements between the civilized life we now live and the indolent, lackadaisical life of the savage from which we have comparatively just emerged. In the course of ages, after selection has done its work, if labor continues to be a necessity, labor will become a pleasure and a delight. And if the human world, after the work-instinct becomes established, should suddenly lapse again into a stage where exertion were superfluous, indolence and leisure would be as disagreeable and as energetically shunned as is labor now. For it must be remembered that instincts are not only developed

by environment, but they are also eliminated. If a trait of character, developed by a certain environment, suddenly encounters an entirely different environment—an environment which disregards it and encourages a dissimilar and antagonistic trait—the neglected trait, in the course of ages, will disappear. Instincts rise and fall, develop and disappear, with the varying mutations of environment, slowly evolving under the protectorate of a friendly environment, and reluctantly perishing under the influence of a hostile one.

The reluctance of an instinct to perish which has once become established explains the frequent superfluous instincts to be found in many animals—instincts which are obeyed, not because they are useful, but simply because they exist—instincts which were at one time essential to the life of the species, but which on account of changes in environment are now useless and absurd. The annual migra-

tion westward of the Norway leming, resulting in the destruction of vast numbers of the species in the sea, must have been at one time a beneficial performance, but is now, owing to changed conditions, highly decimative. Domestic animals, who were originally undominated by human beings and whose environments have been revolutionized by man, possess abundantly these anachronisms. Horses scamper preceding an impending blast, as was their wont on the unprotected prairies; birds beat their prisons at migrating time; and pampered cats and canines prowl the woods and prairies as intently as during their wild, ante-slavery careers. About the first thing a human infant does is to demonstrate its anthropoid, or arbo-real, ancestry by grasping and spitefully clinging to everything that stimulates its palms. The ghost and goblin instinct of children—the instinct which causes the imagination of civil-

ized young to people the darkness with unfriendly forms—is a stubborn survival of savage superstition, which often requires half a lifetime to extirpate. Perhaps the most unfortunate survival of this character among human beings is the instinct among industrial peoples for struggle and survival. In the mutations that have resulted in the evolution of civilized human beings on the earth, as has already been shown, struggle has performed a continual and predominating function. Among the non-human races, by far the greatest amount of energy expended is expended in the attempt of one animal to overcome another and in the counter effort to escape. Even among savages war is the principal business. Those peoples, therefore, who have emerged out of the predatory stage into the peaceful and industrial, still retain this passion for struggle and triumph developed during the long ages of biological



militancy. The whole fabric of industry is a system of competitive struggle which ought in all conscience to be displaced by the more economical and graceful system of coöperation. But it is perpetuated because the instinct for achieving the apex of the heap is too prominent to remain unentertained. Among children and youths, and to a disgraceful extent among adults, this instinct is exercised in sports, games, regattas, and other contests of speed, strength, or sagacity. The fact that nearly all human amusements, from school-yard diversions to tournaments which attract nations, are devices which contain no utility nor interest whatever except in offering opportunity to tickle this instinct, is a fact full of sadness and significance. A boy with such an aversion for the useful expenditure of energy that he will avoid work at all hazards will plunge into some senseless competition, and surge and struggle for hours as if

his life were at stake, simply to put to rout imaginary foes. The polite name for this subjugating instinct is *Ambition*; but whether it manifests itself in national conquests, literary set-tos, fistic bouts, or school-room rivalries, it is essentially the same old holothurian.

Not only the psychical character of beings, but that which, if it does not cause, accompanies the psychical, that is, the physical, is also the result of the same or of similar environmental selection. Every established inflection of form, function, and structure of animals exists because it has at one time or another been selected by environment. Equine fleetness and feline agility, piscatorial scaliness and human hairlessness and perpendicularity, the beauty and beardlessness of woman and the puissance of man—all the myriad qualities of physique whatsoever possessed by living beings have been assigned to them by the environ-

mental moulds to which the life process has been compelled continually to conform. Life originated in the sea, afterward crept out upon the land, entered the forests, climbed and clambered among the trees, became endowed with perpendicularity and hands, descended and walked upon the soil, invented agriculture, built cities and states, and is to-day engaged in threatening to become civilized. If there had been no forests upon the earth, therefore, man in all probability would have been a quadruped, and it is impossible to conceive in this contingency how different, and especially how much less conscious, the face of the earth might have been. Why is the brain of vertebrates, which is an enlarged and elaborated section of the spinal cord, located in expanded vertebræ of the anterior spine, instead of in coccygeal vertebræ or some place else? Because the forms of life in which it developed or began to de-

velop were roving horizontals, and the foremost section of this ganglionic train, on account of continual contact with environment, out-developed the rest. Why are there sexes? In the beginning of the life process reproduction was accomplished by fission and gemmation. Why has reproduction come to be an enterprise requiring two? I do not know: probably to multiply variations in offspring. But it is certain that very early in the life process conjugation prevalently superseded the original modes of generation. And it is altogether probable that this transition took place, like the transition from the unicellular to the multicellular mode of life, the transition from the solitary to the gregarious style of existence, and other transitions from individualism to socialism, as a result of that advantage which emanates from the pooling of interests and destinies. The aquatic genesis of life has been one of the most conspicuously



influential facts of biological evolution. So many of the structural idiosyncrasies of animals (and plants) have been developed to defend an enterprise primarily marine against atmospheric desiccation. If life, instead of originating in the sea and afterward fitting itself to atmospheric and subterranean conditions, had originated in the air and subsequently entered the earth or the waters, or if it had been transplanted from some differently conditioned planet and been compelled to adapt itself to mundane arrangements, the life process, it is highly interesting to imagine, would have been an altogether different, and let us hope less riotous, aggregation than the one we now contemplate.

The peculiarities of plants, also, all of them, like those of animals, have been the result of environmental selections.

The natures of the beings that live upon the earth to-day, then, are made

up of instincts, certain general tendencies to move, which, in common with their physical accompaniments, have been impressed upon them by that which has during the past surrounded them. The instincts of a living being do not necessarily represent all of the elements of all the environments through which it, during its ancestral pilgrimage, has passed; for many have probably been superseded. But every prevalent instinct, every prevalent style of conduct, indicates that the being or aggregate possessing it has at some period in its evolution been in an environment which produced and popularized that particular instinct. The life process, starting from simple, almost impulseless, initials, but with an inherent tendency to vary, has heaved itself onward and upward, dispatching from its central trend multiples of the most fantastic ramifications, until to-day it is a genealogical arbor of something like a million branches,

philosophers at top and monera at base, and occupying in all its general delineaments, psychical and physical, that outline assigned by environmental opportunity.

All evolution is achieved by selection, and all selection is determined by environment. Environment is a trinity: the *inanimate* environment, the *animate* environment, and the *internal* environment. The inanimate environment is that mechanism of things in the midst of which the life process exists. The living beings of all kinds outside of and surrounding that which is environed constitute the animate environment. And by internal environment is meant that which is environed itself, the influence of a self upon itself, individual and social self-determinativeness. The selective activities of these three elements of environment have produced all of the dispositional and structural peculiarities to be found in the seas, soils, and atmospheres of the earth to-

day, all of those that have in times past lived and perished, and the millions that shall appear till the life process is no longer.

The inanimate is the fundamental of things, the substratum upon which the possibilities rear themselves. Before life was, it was, and it will be when life's last inertia is spent. Out of its mysterious parts the life process came, and upon its hard herbage and by the grace of its scanty tolerances it survives. The inanimate is the mighty trellis about whose inhospitable parts the tendrils of sentiency creep. It is the riddle, the catastrophe, and the *sine qua non* of the enterprise of consciousness. The inanimate is and has always been indifferent to life, and for this reason it has been indefatigable in its selections. It has no ears for distress, no eyes for injustice, and no sympathy for the unsophisticated. Its hardships, of food, climate, and cataclysm have entered with tireless energy

into the destinies of the consciousnesses. It must have been some unprecedented scarcity of nutrition that originated that coarse and fearful manifestation of egoism, *carnivorousness*. The continual concussion of the living and the non-living probably developed to a considerable extent sensation and intelligence. Hands, the most faithful and effectual of anatomical contrivances, and perpendicularity, a stylish but questionable idiosyncrasy, and wings, those aërial levers which make locomotion grace, were all probably imparted to the life process during its arboreal reconnaissance.

The animate environment has been the most formidable factor in the evolution of mundane life. The inanimate has been indifferent. The animate has not been so. It has been relentless. While the ages were yet tender, life began to riot upon life, and it has continued to do so to this moment. Where the inanimate has slain and

selected one, the animate has slain multitudes. It is estimated that the life process is now about twenty millions of years old. Its existence has been one unbroken bacchanal of blood. Aggregate has preyed upon aggregate and species has decimated species. Tides of irresponsibles have swept over the continents and thru the deeps, collided, grappled, and exterminated each other. What is hidden in the horrible chasm between monera and man, no fancy will ever illumine. It is the mighty charnal of creation. The skeletons of two millions of exterminated species of living beings are there with all their unimaginable accompaniments—wars, blacknesses, frightful manglings, eclipses, horrible concussions, inextinguishable malignities, hell. Imagine, if you can, and you can not, the amount of inconsideration and violence necessary, by the outright destruction, age after age, of inferiors, to develop an organism of such hope-

less structural monotony as the monad to an animal as highly specialized as the fish. Think of what would be necessary to lift life from its aquatic cradle out upon the land, to convert a fish, breathing water and wearing fins and gills and scales, into a quadruped with legs and lungs and hair. Contemplate again what it would take to convert a waddling marsupial into a quasi-perpendicular anthropoid. Conjecture what must have happened in the post-anthropoid ages of evolution, when those rude-browed, half-crouching ancestors of ours, with clubs and missiles, moved thru the forests and mountains in conquest of the earth. For it must be remembered that there was a time when no set of beings tyrannized and terrorized the planet as do the reigning cutthroats to-day. Estimate finally, if you can, and history will help you, the amount of bloodshed and war and woe necessary to develop those unfinished Troglodytes into beings clever

enough to write history and invent gin and originate the hope of heaven. Compute these totalities, and you will know what it has cost to teach you and me and the rest to talk politics and wax sarcastic with our fore limbs in the air. Question: If it has required two or three millions of species struggling for life twenty millions of years to produce a being barely above derision, how long will it take and how many millions of species to evolve a being as nearly divine as the average man *thinks* he is?

The internal environment is, as has been said, the influence of the aggregate or individual itself in its aggregate or individual capacity, the individual or aggregate exercising self-selection, social or individual self-culture. The life process as a whole is devoid of this environment, because there is not and has never been any organic relation among the groups and sub-groups of which it is composed. The groups, or aggregates, have not been independent

of each other, but their dependence has not been systemic. The life process has not been conscious. Its career has been accidental rather than intentional. Internal environment exists where organization exists, where corporate consciousness exists, and in so far as it exists. It is teleologic. The promiscuous action of individuals as individuals upon other individuals of the same aggregate, like the influence of individuals and aggregates of the process as a whole on other individuals and aggregates, belongs to the animate element of environment. In purely individualistic societies, therefore, where the conduct of each is determined exclusively by himself, there can be no internal environment of the social sort, because there is no organic interlacement of concern. It is in collectivistic aggregates, where the conduct of each conditions to a greater or less extent the conduct of others and is conditioned by others, where each

individual blends to some degree into and is partially exterminated by the composite consciousness, that the internal environment exists.

The internal environment has performed a subordinate rôle in the past evolutions of life. Aggregates have thruout the past exerted an immeasurably greater influence upon each other than they have exerted each upon itself. Excepting among some socialistic insects, and in the cell socialism of metazoa, there is no internal environment of consequence outside of human aggregates. But among all human societies, excepting perhaps the very lowest, the internal environment has exercised an increasingly conspicuous influence upon the destinies of the races. The internal environment, which is nothing more nor less than Society, which is intense and conscious gregariousness, which is the functional participation of individuals in a more or less organic oneness, must have been cra-

dled in those terrible ages when our post-anthropoid ancestors wandered in heroic herds over the unconquered continents. It comprehends all displays of social sovereignty, from the crude coördinations effected by the chief of an aggregate of savages to those ponderous and complicated functions performed by the governmental machinery of civilized states.

The evolution of the attitude of the life process toward itself, the animate, has been analogous to the evolution of its attitude toward the inanimate. Both attitudes have evolved from conditions of indifference to those of continually increasing aggression. The earliest forms of life were simple suggestions of protoplasm wafted hither and thither by the environing waters. Devoid of all powers of initiative, and in some instances anchored, they were at the absolute caprice of their environment. They appropriated whatever food came in contact with them, and fell victims

to every rambling adversity. They were undifferentiated cellules of helpless plasm buffeted at the caprice of an irresponsible universe. From this state of inertia, by the continual survival of the energetic and enterprising, the life process has evolved into a most insistent and marvelous dominance of the inanimate. None of the non-human animals uses tools, which are portions of the inanimate universe used to accomplish the domination of other portions. Even among primitive men the appliances for modifying the inanimate world are few and rudimentary. Among civilized societies, however, as was indicated in the first chapter, the conquests of industry, which are subjugations of the inanimate by the animate, are almost sensational. Tools have not only attained a wonderful pitch of proficiency, but they are combined and compounded into mighty machines, for the manipulation of

which inanimate tendencies themselves have been domesticated and trained.

The attitude of the animate universe toward the animate universe, that is, toward itself, has followed an evolution analogous to that followed in the evolution of its attitude toward the inanimate. The control of themselves by associated beings, like the control of the inanimate, is seriously attempted only by the highest orders of sentients. Among all the non-human aggregates, with the mentioned exceptions, the individuals of one group mingle indiscriminately with the individuals of other groups and with each other. They associate as sovereigns, not as constituents of an organism. Social organization, social self-modification, social self-management, is genuinely manifested only among human societies. It has developed with the procession of the races, and among the very foremost societies a comparatively

high degree of social self-determinativeness exists. Social self-dominance has been developed by the survival of the more intricately knit groups in the struggle for life.

It must not be supposed that self-dominance, whether exercised by an individual living being, or by a society, means the cessation of struggle and survival, and that the character of the selections is determined by some spontaneous, self-poised something or somebody independent of the phenomena of time and space. Social self-control, or social self-culture, means simply definite and intelligent attention to the struggle and survival among the masses of the society itself and the methodization of that struggle, just as individual self-culture means the measurement of the struggles going on among the instincts of an individual consciousness, and a conscious recognition of their relative strengths and enthusiasms.

It must not be concluded, either, that the life process in its more ambitious and more conscious portions is less correlated with the inanimate than it is in its humblest. *Every part of the universe is related by law to every other part.* A modern state is just as inexorably conditioned in its phenomena by the material order of things about it as a rabble of comparatively mindless mollusks. The philosopher is less helpless, but is not less carefully correlated with his environment, than is the amœba, or the particular embryo from which he individually sprang. He is more complex and potential and pretentious, but he is not more automatic. Automatism is unthinkable among the integers of an organic infinite. The life process proceeded from the inanimate, and it can never for one moment forget its origin. Living beings are more or less detached and complicated fragments of the ball earth. They float in its fluids and strut over its sur-

faces, and aggregate, but in all their physical phenomena they simulate the inanimate. Living beings are not aërolites compounded of clays from another and altogether different order of things, and surreptitiously dropped here. They have been compounded, all of them, from material which has been obtained, all of it, right here on this planet—material the elements of which are identical with those that glitter in the soils, skies, and seas. And in all their phenomena, individual and social, living beings obey the same chemical and physical tendencies as the inanimate. Consciousness arises with, or out of, and accompanies, these clay compounds called creatures, but it does not cause, nor in any way interfere with, their phenomena. If it were possible to construct artificial clods, chemically as accomplished as philosophers, but without any accompanying consciousness, these soulless

mechanisms, without will, feeling, or conscious intelligence, simply acting out their chemical and physical affinities, would not behave otherwise in any infinitesimal particular than the real, conscious meditators on things.

RACE CULTURE

The character of the generative stream has been imparted to it by amendments made by environmental selection. A generation of beings have come into existence. They have been of various disparities of form, color, structure, and disposition. The universe has been decimative. Some have escaped, and, reproducing themselves, have imparted, or have tended to impart, to the generations their own characteristics. The great mass have perished without progeny, and the qualities which they would have imparted, or would have tended to impart, to the generations, if they had lived, have perished, or have tended to perish, with them. Since the first protoplasmic specks sprawled in primeval

seas, millions of species and innumerable varieties of living beings have been evolved. And they have all been evolved in this simple, horrible manner. All of the qualities of form, color, structure, and disposition of animals—the beauty of the gazelle, the immensity of the whale, the speed of the partridge, the tenderness of the hare, the sagacity of the philosopher, the altruism and pusillanimity of men—and all of the styles of stem, foliage, and fruit of plants, have been produced, all of them, by the *selection*, or *survival*, from generation to generation, of the *superior*.

And the generative stream will be changed, or regenerated, in so far as it is in future changed or regenerated at all, in a manner the same as that in which it has been generated. That is, any quality of form, structure, or character, which living beings possess in future, different from those existing to-day, *must be selected*, or conserved, and this

selection, or conservation, *must be made by environment*. There is no alternative. Future modifications of the life process must take place according to the same general plan as those that have taken place in the past. There is no way known of *re-forming* the generative stream save as it has been *formed*.

The fundamental laws of heredity, we have every reason to believe, will always remain as they are to-day and as they have been thruout the past. Animals in the past have in their reproductions always approximated themselves, they continue to do so to-day, and there is no reason for expecting that they will not continue to do so to the end of time. Offspring vary, but not fundamentally. Their variations are incidental. Foxes bring forth foxes; snails produce snails; and the children of Caucasians are, and will always continue to be, the same pale duplicates of their progenitors. Each being,

on coming into existence, represents in its make-up approximately the composite, or total, of the natures and structures of the authors of its existence; and the supposition is unavoidable that this fundamental fact of heredity will never be different. The generative changes or reforms in future must consist, therefore, as they have in the past consisted, of selective accentuations of variations in heredity. And these selections must in future be made by the same elements of environment as have past selections. No new environmental agency can enter into the selections, for the inanimate, the animate, and the internal environments embrace the universe. The only possible variation in procedure in future from what it has been in the past will be in the relative activities of the three elements of environment. Instead of the chief selective activities being put forth in the future as in the past by the animate environment, the internal en-

vironment will be, among the élite, the all-important element of environment in future evolution. Human society is the van of an evolutionary process which had its beginning away back in primeval seas. History is but the remembered chapter of this evolution. The evolution effected by the human race during the period of human history has been of the same kind, and has taken place according to the same laws, as has pre-historic evolution. Sociology is a department of biology. Civilized societies are but branches of the gigantic arbor of life. Men are animals, and human societies are aggregates of animals, and they are to be studied as are other aggregates and species of animals. Civilized states remain in the very universe where they have been evolved. They find themselves in the midst of, and subject to, the same laws and influences as have operated since the beginning of life on the planet. Evolution in human societies is taking

place to-day, if it is taking place at all, and it will take place in the future, if it takes place at all, according to the same manner as has all past evolution.

Whatever styles of nature and structure human and other beings wear one thousand years from now different from those they wear at this moment, therefore, will depend on the character and rigidity of the discriminations made during the impending millenium. Any quality may be imparted, modified, or effaced. The only indispensable, aside from a properly disposed heredity, is an environment disposed to execute the discriminations. In one period of his evolution, civilized man was a savage; in another period more remote, he was an ape; in another, a marsupial; in another, an amphibian; and in still an earlier period, he was a fish. If the selective activities of environment which have evolved this series from shark to gentleman were sagaciously reversed, and those individuals were

incessantly selected to survive who approximated successively the savage, the ape, the marsupial, and the fish, a nation of law-making, pocket-picking, glory-hunting Americans would, in the course of a sufficient number of ages, lapse into a rabble of inglorious, brine-breathing sea-scourers. In his anthro-poid stages of evolution, man was covered with hair. Top-knot jungles and thickets on the faces of males are about the only existing remnants. If we would return to the shaggy condition of primitive ages, we need only acquire an environment which will favor from age to age those whose peripheries retain to the intensest extent the hirsute tendency. If the disparities between the sexual tastes of male and female would be leveled or inverted, the conditions which have caused the existing disparity must be reversed. The horse exposed to a fad for dwarfs would, in the course of ages, the length of time depending on the

pitch of discrimination, be dwindled to its fox-like proportions of eocene times. In an environment requiring courage, foxes would either disappear or grow heroic. Serpents could be rendered as loving as doves by a procedure no more laborious than that by which they have been made vindictive. And beardless æsthetes may become philosophers as easily as have men. Human beings are bigots and egoists almost to a creature. They are so because their phyletic environment has fancied this disgusting cut of consciousness. And the only possible way to attain, with anything like alacrity, any other pattern is by means of an environment with an enlightened and inextinguishable dislike for the prevailing style of things. Let this truth be distinctly and profoundly realized. It is the essential spark of the illumination. If we would bloom into beings of beauty and light, we must acquire an environment which will insist on beings of beauty and light

as the mammas and papas of posterity. If this ball is ever other than a globule of alloy, if the universe ever experiences the long longed for millennium of prophecy and hope, all must come thru the reformed and glorified gateway of the womb. Individual, or post-natal, reformation is, and must always be, more or less imperfect. It is powerless in determining the nature with which beings come into the world, and it is ineffectual in modifying it after it is determined.

The most indefatigable environment can not efface, it can only tamper with, the instincts stamped by the womb into the nature of any being. Convert a vulture into a kind-hearted altruist or an ignoramus into a sage, and you will know what I mean. Convert a being with a considerable instinct for leisure into a being of industry: it is nearly impossible. An idler may become industrious, but it will be because his environment acquires a whip—seldom,

if ever, because he has traded instincts. It is chiefly the twigs of things that post-natal environment affects, and then only after long and violent proceedings. What the universe needs is not babes, but a particular kind of babes—babes of genius and virtue, not brats who must travel to maturity in splints and chains to keep them from unhinging the universe, fledglings who need only to bloom to be beautiful, generations white from embryo, pre-natally illuminated and refined babes—born gods. Individual, or post-natal, culture would not be the futile and interminable system of screws and rods and steel shoes and brain-boards and martyrdoms it is to-day, if it included in its functions the superintendence of the birth, as well as the development, of human souls, if it planted as well as pruned, or, more accurately, *if it pruned aggregates and races as well as or instead of individuals.*

The inanimate element of environ-

ment has always been in its destructions the most indiscriminate of all the elements of evolution. It has destroyed but not selected. The inanimate is blind. Its selective effects upon human societies to-day are approximately the same as its effects, past and present, upon non-human societies. Its disasters of flood, flame, famine, climate, and the like claim multitudes of human beings. But the strong and the weak, the evil and the altruistic, the gifted and the gross, perish with pathetic impartiality. The animate environment, also, in so far as it is non-human, exercises an indifferent influence on human evolutions. Man is too talented and too triumphant an animal to be greatly affected by the feebler forms of life below and around him. Man himself is the unrivaled reformer in the universe to-day. He is conquering and transforming the whole face of the planet. He selects at will. The influences of one human aggregate upon

another thru war, commerce, and migration have to a very large extent produced the evolutions of human history. Nation has overrun nation, and race has exterminated race. See how the Slav and Saxon are supplanting less powerful peoples all over the world. Industrial competition is another considerable means of selection. Industry is war. Human beings come into the world unequally equipped for this contest. The strong and the resourceful survive, and the inadequate perish in the struggle for existence. This is true whether the competitors are individuals, classes, or kingdoms. Perhaps the most judicious and relentless selections among civilized states are made by those invisible organisms causing epidemic and contagious diseases. Micro-organisms attack the weak and unfortified. Animals of robust vitalities defy them. They are everywhere, and they are as relentless as wolves. They eat up the defective

and dying carcasses of the race. Disease is more useful in promoting race vigor than both war and famine. What a deplorable thing from the standpoint of race progress would be the discovery of a cure for consumption! This disease has been looked upon as one of the greatest enemies of mankind. But by fastening upon and carrying away year after year tens of thousands of those physically inferior, consumption performs a service to the race, in the promotion of physical vigor, that is almost incalculable. Consumption is the knife of the surgeon—the dreadful forceps which relieve us of the still more dreadful molar. It is a sad sight to look upon the wasted victims of this dreadful malady, sitting, with hectic faces and shrunken forms, awaiting, with no balm but the lonely grave, the outrage of final dissolution; but, after all, such sights are less tragic than the spectacle of whole races sinking into physical decay. Cholera, scrofula,

leprosy, cancer, typhus, diphtheria, measles, whooping cough, syphilis, influenza, small-pox—their victims are like the sands of the sea. They are the scavengers that devour, terrify, and regenerate the race. A large percentage of human beings die in infancy. Infantile diseases are, therefore, a formidable factor in race culture. The sickly perish, as a rule, and the strong survive to perpetuate the race.

In nearly all of these eliminations there is more of physical selection than of intellectual, and more of intellectual selection than of moral. The resourceful are somewhat more likely to survive in war, in the competitions of industry, and even in times of natural disaster. And to the extent that they possess a greater likelihood of survival, to that extent there is intellectual selection. But this is true to a much less extent in disease—especially in infantile diseases. And moral selection in nearly all of these cases can hardly be said to

exist. Moral progress has probably been accomplished more thru race *experience* than thru selection. Men have found it better to tolerate each other than to quarrel and fight. They refrain from quarreling and fighting more because of policy or fear than from natural impulse. The outbreaks of barbarism among civilized communities when fear is removed furnish evidence of this fact. It is doubtful whether the cradles of Massachusetts contain infants innately much nobler than did the arms of those barbarians who came on the north wind and settled England so many centuries ago. The children of Massachusetts grow up in a nobler atmosphere.

Moral selection is exercised by human societies in the discriminations which they everywhere wage against their criminal and injurious elements. Evolution is discrimination, or the result of it, and the alacrity of the evolution depends on the energy of the

discrimination. But any discrimination, however insensible, exercised persistently thru vast measures of time, promotes evolution. The hardships, formal and informal, dealt out by society to its unworthy members may seem slight so far as their reformatory effects on the generative stream are concerned; but ages of such intolerance make appreciably for righteousness. A selfish or dishonest member of society becomes more or less of an outcast and the victim of a thousand discriminations. He is distrusted, punished, and perhaps incarcerated, and his likelihood of representation in the next generation is immensely diminished. All the punishments, reproaches, ostracisms, imprisonments, and eliminations, all the social intolerances so tirelessly waged everywhere by society against its vicious and egoistic members, and all the honors and emoluments conferred upon the exemplary, while they are designed primarily to

protect the living generation only, yet possess, when continued thru ages, distinct evolutionary value.

And here it may not be improper to digress briefly on the function of punishment in the social economy. There is so much of awkwardness and inhumanity in the effort put forth by society to protect itself against its injurious elements that any digression that will lend consciousness to the matter would seem eminently apropos.

Penalties are the teeth of society; but what right has society to have teeth? Happiness is supposed to be the end for which society is striving; and why does society deliberately diminish its happiness by administering misery to its members? Suppose crimes *have* been committed; is it righteous or sane for society to perpetrate reciprocal crimes and entail additional misery?

The primitive function of punishment was *revenge*. Revenge is a burn-

ing in one who has been harmed to reciprocate injury. It is a passion growing out of combativeness, and rages with immense sincerity among all savage and semi-civilized peoples, occasional cases having been observed even among philosophers. When a savage is injured, he is immediately afflicted with this very painful inflammation, and in order to relieve his sufferings, he maintains the privilege of inflicting like harm on his offender or on his offenders. The original wrong is in this way supposed to be obliterated, or avenged, and fever ceases to burn the blood of the injured. The function of punishment was, therefore, in the primitive régime, to re-establish serenity in the tormented soul of the aggrieved.

Revenge is an instinct which was evolved in the natures of struggling beings by the incessant elimination of the meek—an instinct which is not without meaning in an individualistic

chaos of things, but which has no utility or justification in a state of organized coöperativism. If a wrong has been done or illfare inflicted, it is always and wholly reprehensible to inflict reciprocal wrong just for the sentimental sake of it.

Punishment must be judged by its utilities. An act of punishment is a species of conduct, and like all other conduct, it is good or bad as it diminishes or increases the illfare of living beings. Punishment is, therefore, *per se*, an evil, because it is an addition to the misery of the universe. The intrinsic evil of punishment may be atoned for, however, by that which it obviates. All deliberate inflictions of misery by one living being or aggregate of living beings on another living being or aggregate, in consequence of invasions of welfare, have one and only one justification — the supposition that the inflicted misery will forestall a larger

misery which could not in any more graceful manner be prevented. The absolute and only function of punishment is to reform the one receiving the punishment and to deter others of like impulses. No misery should be inflicted upon a criminal because he has done a wrong, but because he and others have dispositions to do other wrongs. The function of punishment is not to "satisfy" in some mysterious sense a past offense, but to provide against and curtail future offenses. Savagery should be condemned and terrorized and philanthropy applauded, not because the one class of conduct is less inevitable than the other, but solely to encourage the one to disappear from the universe and to enable the other to prevail and multiply. The purpose of all penal schemes should be, not reciprocity, but reformation pure and simple; not the relentless and absurd infliction of misery commensurate with the crimes

committed, but the achievement of the largest possible reformation with the gentlest and most strategic deprivation.

The schemes of post-mortem punishment, therefore, such as the theologians contemplate, the infliction of an eternity of retribution on miscreants whose deeds are all done, is a conception to be pitied rather than refuted. Hell, as a scarecrow and a fiction to startle timid scoundrels here on the earth, is an institution with meaning, but as a fact to be felt and realized, it is without sense.

The purpose of punishment is the same everywhere, whether the punishment is administered as a reproach for accidents and improprieties, or as an accompaniment of public law, and whether it is imposed by society upon an individual, or whether it is voluntarily imposed by an individual upon himself. A society which imparts misery to its members in order to prevent worse miseries in future is actuated by

the same pitch of intelligence as an individual who voluntarily undergoes arduous or dangerous toil in order to avoid starvation.

The logic of punishment is to make it easier to do right. Punishment revolutionizes motive, and makes the perpendicular possible to those who would not otherwise wear it. Motives which, without penalties, provoke crime, with them prompt rectitude. A being who would steal the watch of another, if there were no penalty, refrains from the crime in the presence of probable penalty, because the misery of the probable penalty is greater than the probable pleasure he would derive from the timepiece.

Punishments, deprivations of some sort, are necessary to protect society from the attacks of its inadequately evolved members. But they should be administered with delicacy and economy. The nicest strategies should be studied, in order that the softest

totality of hardship may accomplish the largest amount of prevention. The clumsy enthusiasm of revenge should be displaced by clemency and regret. The criminal should be considered and pitied, not despised. He simply complies with the nature with which he came into the world, modified by the environment in which he has lived, the same as does every other being who breathes. You or I, with identical heredity and environment, would do identical deeds. Measured by his ability to do otherwise, the villain is not less divine than the humanitarian. Every creature acts out the impulses which arise in his own consciousness, and the will cannot create, but simply registers, those impulses. Punishment is one of the means possessed by society for its self-culture, and its administration should not be made an opportunity for pugilistic cocks to color their spurs.

If the spirit of retribution were ex-

tinct, and the function of punishment were really understood, I suspect that other ways, less shocking and just as effectual, would be devised for the conversion of sinners. Most of the crimes and clumsinesses perpetrated upon criminals are the ferocities of ruffians perpetrated to satisfy the anachronistic instinct of revenge. They are not essentially intended to benefit either criminals or society, but to allay inflammation in the minds of the perpetrators. Let society come to pity its wayward ones, and to realize the coarseness of crucifixion, and reformatories, with their mild and ameliorating procedures will supplant the dungeon and the scaffold as implements of regeneration. Evil instincts must be bereft of opportunity for exercise, but every consideration demands that the deprivations shall be useful and conscious, and shall be such as allow the leading of lives as unrestrained and as valuable in themselves as possible.

Thousands of susceptible souls are to-day languishing in torture-chambers, suffering infernos of useless immurement, who ought simply to be instructed in the psychology of self-control.

A very large percentage of criminals are the victims of industrial conditions. They were driven to their deeds by economic impalement. Unable to conquer a livelihood on account of the preëmpted condition of opportunities and the finiteness of their own powers, they chose violence as a last horrible resort. If they had not been endowed with an instinct to live, they might have lain down peacefully and passed away, if they could have found some monopolist gracious enough to allow to them six feet of his dominions as a ceasing-couch. But being, like other sons of mortals, too fastidious to rot, they did the only thing possible to avoid it. This large class of offenders do not need penal institutions to

regenerate them. They need justice. They are already honorable. Society robbed them—robbed them of the very refuse of existence—and they simply attempted to regain in some measure that which was by right theirs. Dungeons are damnable which immure souls whose only sin is the enthusiasm to live. When men, capable and eager, traverse the land in sad-eyed armies, season after season, seeking opportunity to earn honest nutrition, and seeking in vain for even the ravellings of existence, the marvel is, that they are so patient—the marvel is, that they do not in an epileptic of despair leap at the throat of society, and exact from its rich jugulars that which the simplest justice adjudicates to them.

The selective influences of the animate and inanimate elements of human environment are vigorously neutralized by the ameliorative and collectivistic tendencies of civilization. The weak are boldly suckled, and the dis-

eased have ceased to die with anything like alacrity. Wars, especially wars of extermination, are comparatively seldom, and they are destined to become more and more so. Socialism, that state into which the genteel world is inevitably slipping, purposes to minimize in every possible manner the hereditary discriminations of the inanimate. No existing society of men actually equalizes the opportunities of its members in the struggle for life, but all civilized societies tend to do so. Might is not the synonym of right among any beings excelling barbarism. Society goes further in its preservation of the unfit than to protect the weak from the powerful. It compels the powerful in many instances to succor the weak. It balances abilities as well as equalizes opportunities. The well-equipped classes share their talents and fortunes with the scantily equipped. Asylums for the blind, deaf, maimed,

orphaned, aged, poor, epileptic, insane, inebriate, incurable, etc., are institutions by means of which society participates in the privations of its less fortunate. Public schools, sustained by the opulent but patronized equally by the poor, charities and benevolences of all kinds, all mutualizations such as the nationalization and municipalization of industries, all efforts put forth by society as an organism to mollify the hardships falling on its unfit, *are influences tending to neutralize the selective tendencies of the animate and inanimate elements of environment.* Another fact tending to retard evolution is the comparative sterility of the capable classes. The ignorant have large families, and the cultured are often childless. The laborer has, on an average, twice as many children as the lawyer. Men and women of ambition enter matrimony late in life and are sparing in offspring. The artist and

the genius desire leisure, and are reluctant to assume the duties and burdens of matrimony.

Perhaps the greatest checks upon natural selection come from the scientific treatment of disease. Many of the most destructive diseases are actually disappearing before the brilliant discoveries of modern medicine. A tolerably successful cure for consumption has just been announced. It is now evidence of ignorance or neglect for a patient to die of typhoid. The fatalities from contagious disease have been reduced fifty per cent in the last fifty years. Many micro-organisms have been banished to remote parts of the earth. Small-pox, once one of the most dreadful of pestilences, is now scarcely known. There are props and appliances and panaceas for almost all the ills and disabilities of the race. Infantile hygiene has astonishingly reduced the mortalities of that most dangerous period of life. A human

babe comes into the world. The science of obstetrics stands by and sees that it is successfully born. If it is sickly and liable to be pounced upon by bacilli, it is hedged about by sanitary precautions. Scientific splints and cushions supplement its lifeless levers, and pre-digested food enables it to get along without organs of digestion. It grows up amid these artificial surroundings, and continues its hot-house existence to manhood or womanhood. It propagates, and posterity reaps the harvest in a bounty of afflicted offspring. Infantile hygiene, protective sanitation, scientific surgery, charity, peace, and socialism—these agencies, by suspending selections, have brought civilized society to a physical condition in which it is exceptional to find a human being without an ailment or inability of some sort.

This is the crisis. The agencies of unconscious evolution have been disqualified, but not superseded. The

selective activities of the animate and inanimate elements of environment have been neutralized, and the civilized world stands face to face with moral and physical degeneracy. It is more than a problem. It is a gulf. It is a situation calculated to produce thought. The human mind is disposed to glitter in emergency. The most valuable illuminations come out of darkness. A new and very additional function must be acquired by society. Society can not grow less humane nor less organic. *It must become more conscious.* It must continue to succor and protect its unfortunate, hence it must become more ingenious. Society must continue more and more to neutralize the selective activities of the animate and inanimate elements of environment; hence it must devise its own discriminations. Evolution is not possible without selection, and if the selective tendencies of the animate and inanimate are stayed, they must be compensated for by an equiva-

lent increase in the selective activity of society.

The whole substance of discrimination consists in the failure of individuals to continue themselves, whether that discontinuance is accomplished by violence or by voluntary or imposed neglect. Extermination by metaphor, that is, by voluntary neglect to reproduce, is as valuable as a contribution to progress as extermination by massacre. And the new social function is the displacement of the rude and ruthless discriminations of the animate and inanimate environments by a conscious and painless social self-discrimination. Evolution must be beautified and rationalized. It has been too long a thing of blood and tergiversation. The universe is to be regenerated by a rational and conscious discrimination in favor of the fitter elements of society in the performance of the reproductive function. The defective members of society, whether their defects

be physiological, intellectual, or dispositional, should not be permitted to continue themselves into coming generations. I insist that this, the self-selective, is the most graceful, the most economical, and the only rational mode of regenerating the generative stream—those philosophic grandmamas, who fancy that no evolution is possible save by massacre, to the contrary notwithstanding.

The social organism should be sufficiently conscious by this time to realize that outright idiots are not the only persons who should, out of consideration for the future, suicide their generative line. There should be systematic accentuation of the good, the beautiful, and the true by systematic discrimination in favor of the reproduction of morally, physically, and intellectually adequate members of society. We have groped too long. We have too long supposed, without thinking, that savages are a necessary

social evil. We know better now. We know where we came from, and how we arrived here, and all about it. We can rear instincts. We can cultivate beings to order. We can not re-enter the womb and re-create ourselves, but we can determine, by counseling among ourselves, just about what style of bipeds posterity may be. We know the character of the generation which succeeds this one will depend on the character of those who take part in its production, and that savages exist among civilized societies simply because societies are too dull-minded to discontinue them. We know that it is just as possible to develop a certain fancy of the hominine species as of the equine or bovine species. By selection—by selection, too, without eyes—we have developed fair women and brave men. We can by analogous and more expeditious selection develop good men and profound women. Men can develop brains in the spinal marrow,

learn to love work and death, and grow noses the size of water-pitchers. Society can eliminate its irresponsibles, if it will only comprehend really the methods of evolution.

If a certain savage in 1720 had been prevented from propagating himself, the notorious "Juke" family of criminals, which has cost the state of New York more than ten millions of dollars and incalculable contamination, would never have existed. And if the savages and imbeciles and semi-savages and semi-imbeciles among genteel societies to-day were unrepresented in the generations to come for a few generations, our penal and eleemosynary institutions might be converted into concert-halls. It indicates a helplessness that is truly pitiable for a social organism to go on generation after generation carrying in its blood the venom of savage ages, when a few generations of rational procedure would free it. Any society, by judicious se-



lection, might in a hundred years have average citizens as good as its best at present. In the name of common sense, *why should not* one whose blood is cancerous or criminal neglect, or be compelled to neglect, to inject his virus into the veins of posterity? *Why should* drunkards and kleptomaniacs be allowed to insure drunkards and kleptomaniacs among our children and children's children? *Why should* the fool propagate, when it is reasonably certain that his offspring will be idiotic? Why should I, a hypochondriac, unless it were to counteract something worse, curse the generations with my wretchedness? By what legerdemain of logic is any one justified in joining in an act whose inutility even fools discern? Have we no obligations to the future? Has utility in *time* no value when utility in space is so precious? We develop almost every imaginable manner of dogs, flowers, horses, plants, and pigeons. Is it not as worth the while

to rear high-minded, strong-bodied boys and girls as fantastic fowls and exaggerated vegetables? It requires no greater expenditure of genius. Mal-fectives should be treated with consideration and patience. They are the sad survivals of a surpassed evolution or the careless flotsam of a capricious heredity. But society has as unquestionable a right and as unflinching an obligation to protect posterity against their offspring as it has to protect itself against themselves.

Parenthood is the gravest of all responsibilities. The act of generation is a momentous act. It should be illuminated. It should be more serious, and deliberate, and conscious. It should be far more frequently neglected. Human beings should know that it is a grave conspiracy, the conspiracy to bring into the universe a living being, an organism with lungs and responsibilities and the faculty for being affected. Would-be parents should ascer-

tain whether or not they are undertaking the dissemination of disease and crime among future generations. For society not to know, nor care to know, and not to determine, nor care to determine, the character of purposed contributions to a new generation, would seem amazing, were we not born looking upon it. Were we accustomed to accomplished and scientific procreation, our indiscriminate somnambulism would scarce wear the aspects of sanity.

In all the ordinary functions of life, human beings are required to furnish evidence of their fitness for purposed functions. Why not in a function of such singular importance as the procreative? If manufacturers wanting machinists should engage whosoever applied, demanding no evidence of fitness; if teachers and governesses were employed without thought of capacity or worth; and if officials of state had (and they frequently have) nothing to recommend them except gender—there

would be manifested the same lack of sagacity as that manifested by statesmen and sociologists, who permit to participate in the propagation of a new generation any twain with the disposition of mind. If it is of sufficient utility to require a certificate of moral and intellectual fitness of one who purposes to educate the growing generation, is it not of sufficient utility to demand a much more significant assurance from one who purposes to engage in the far more momentous undertaking of creating a new being? We punish a man for neglecting to send his child to school, but place no check on the begetting of monstrous offspring.

Consciousness of *time* relations succeeds in development consciousness of *space* relations. Men talk of brotherhood and fraternity and the infirmity of patriotism and the parliament of man, and even of non-human consideration, before consciousness seriously invades the dimension of time. It was

only the other day that human consciousness came into possession of the conception that the universe is not an immense petrification which has existed and which will continue to exist in pretty much the same condition from eternity to eternity. We now no longer look upon the universe as fixed. It is a process, a changeling, an evolving caprice, and in mundane neighborhoods, at least, is advancing pretty uniformly from the homogeneous to the heterogeneous. Current events are links in endless concatenations. The present is the product of the past, and the future will be the more accomplished product of the present. We are, when we come into the world, what our ancestors have made us; and on what we are depends what posterity shall be. This development of longitudinal, or serial, consciousness is the development of the sort of consciousness that will stimulate human stirpiculture. Human beings will forego

the apparent naturalness of contributing to the future generations when they become really conscious that it is philanthropy to do so. The more highly evolved elements of society will be irritated, too, to a livelier discrimination against the vicious, who naturally will be the most tardily impressed with the duty of longitudinal philanthropy.

Social self-culture will come, as does every transition, imperceptibly. It will proceed from the more manifest to the less, and from the less manifest to the least. From the clumsiest kind of a perception that idiots and felons and incurables should perhaps be forbidden to take part in the production of a new generation, the social consciousness will develop finally into the most consummate and caustic system of discriminations. *The sun will yet pour his fire upon an age, fanciful as it may seem, when it will be a crime for malfectives to beget.*

INDIVIDUAL CULTURE

What I have just striven to illumine is the generative stream. I have described in what manner this stream may be endowed so as to bring forth beings of an approximately ideal quality. But there is atavism and heredity and the inertia of human mind, and these formidable facts will delay many ages this brilliant possibility. In the mean time, what? What about to-day and next year and the next generation? Is an apocalyptic possibility the whole of hope? Deformities are pouring upon existence with the inexhaustible thaw of the infinite. What can be done to these? What hope more tangible exists for one born deformed than the dream that a distant posterity may escape his evils? Are there post-

natal possibilities of amendment, and if so, what? What about ourselves, who are already here with dispositions fresh from the forest heart? We can not re-invade the womb and come forth again. And if we did, it would lend no luster to our inheritance. The genius for bringing beings into the world of a specified excellence is valueless for deformities who are already here.

"*Educate?*" Not unless there is etymological reform. To *educate* is to *lead out*, to *amplify*, to *differentiate*. Education is the evolutionary augmentation of that which is. To educate a deformity is to confer teeth upon a monster. Would you endow the precipice and teach profundity to the gulf? Would you thaw the avalanche? Bottled diabolism is less harmful corked. Clumsiness, when a bandit wears it, is a praise. Only beauty deserves to bloom. Education, etymologically and practically, means the development or effectualization of that

which is, and to educate deformity is to strengthen the genius of universal evil. Beings who come into the world as we have come into the world, and as millions after us will come into the world, mal-tempered and awry, need more than a somewhat assiduous effectualization. They need *revision*. They need effectualization, but more than effectualization they need surgery. The supposition that the young, who are invariably born with an inherent tendency to mal-behave, need primarily space and provocation to expand, is the fundamental blunder in individual culture. Did we breathe in that age of which we dream, when infants shall enter the universe spontaneously righteous and requiring only sunshine in order to grow grand, we might appropriately *educate*. But we do not. We are the not very remote posterity of brutes, the untamed and unrectified progeny of eternal ages of militancy and hate, savages flung a little higher

by the evolutionary surges than our ancestors, but compounded of their substance. Our forefathers were Trog-lodytes, and wove their lairs from jungle twigs. The blood of cannibals bowls along our veins. Civilization, contrary to delusion, is not civilized, but tremendous. The fundamental function of individual culture, therefore, or one of the two or three fundamental functions, should be *re-construction*—the elimination as much as may be of a dark and egoistic heredity.

Individual culture, as it exists to-day, is a gigantic farce. It is clumsy in its pedagogy, in the first place. Instead of making the process of culture *life itself*, it is an artificial and vexatious *preliminary* of life. So much is inculcated that is obsolete, and that which is inculcated is inculcated so little by experience and so largely by arbitrary injection, that the whole process, from the standpoint of the taught, resembles martyrdom, and the lives of teachers

are ruined in compelling mutinous young to submit to it. In the second place, culture is unsuccessful utterly in the attainment of essential ends. Instead of making human beings consummate, it is satisfied with their cephalization. It does not make men and women unselfish and graceful. It makes them strategical. It does not implant love. It does not produce characters indisposed to cheat and falsify and despise and slay. It does not render its patrons peaceful and philanthropic. It cultivates *finesse*, but it does not remove the intrigue and acrimony and evil and barbarism from the world. It should do these things. *The two-fold function of individual culture is so to develop beings that they shall be able to perceive their proper relations to the rest of the universe, to the inanimate about them, and to other beings in space and time, and realizing their relations to others, to be disposed to assume them.* The former of these two functions, the

irritation and development of the intellect, culture, honestly tho awkwardly, attempts to perform; but the disposition to sustain graceful relations to others, the neglect of the inculcation of which causes most of the misery among men, is almost wholly unattended to.

Individual culture is a failure, because its assumptions are false and its procedures the reverse of what they should be. It is assumed by the cultivators that babes are practically immaculate. Helplessness is mistaken for innocence. Character culture is considered inconsequential, and the injection of facts colossal in importance. The exceptions usurp the cultural destination of the mass. Instead of *re-forming* the exceptions and educating the mass of the young, the exceptions should be educated and the mass enter reformatories. Only exceptions are fit for education, for only exceptions are not malformed. Infants are

ignorant. There is practically no doubt about that; but ignorance is not their only nor their most menacing negation. They need data and development, but more than data and development they need *re-formation*. Children are innate egoists and savages. I do not mean that they are fierce. They are too helpless for ferocity. But I do mean that beings, with well-nigh no exceptions, are excessively fond of themselves, and are more or less seriously indifferent toward others. I do mean that the inhumanity, formal and informal, governmental and social, manifesting itself everywhere among all the orders of men, is not the result altogether nor primarily of the traditional and institutional framework in which these beings exist. It is innate, and is simply an aspect of that universal egoism with which the processes of evolution have contaminated the planet. And instead of recognizing these inherent tendencies, and combating them

from the birth hour, they are assumed by culturists not to exist. The human child is supposed to be a sort of unstained page, an embryonic angel not yet contaminated by his environment; and this is a remnant of the pre-Darwinian delusion that human beings were originally, and are still intrinsically, almost gods.

Children are nearly all of them egoists. They should be assumed to be so. They derive their natures by a process of very inadequate filtration from a dark and terrible past. They have within them the dawn-peeps of holier possibilities, but they have also the uneliminated alloy of that out of which they have travailed. Simply to unfold them transcends stupidity and approximates the monstrous. They can not become ideal men and women, nor anything like ideal men and women, unless they are systematically and tirelessly *revised*.

Children should be analyzed and an

inventory made of their talents, instincts, and probabilities, and then developed in the light of this illumination. The successful teacher is the accomplished analyst—he who can peer into the consciousnesses of his pupils and ascertain what they are made of, and having ascertained the instincts which compose them and the reactions of those instincts, becomes, by reason of his strategy, the reigning element in their environment. The ductile days of childhood is the period of the most successful amendment. If beings are not converted while they are yet young, they are reasonably certain to approximate that which they at birth intended to become. The environment of each should correspond as precisely as possible with the necessities of each. The more mal-born the child, the more rigid and relentless should be the influences for its regeneration. The same patience and solicitude now given to the creation and

endowment of capacity should be devoted to the remodeling of character. It is not brilliant to expect that ignoble children, without sciences and institutions devoted to their sublimation, will bloom into radiant characters. Men and women are but babes grown stately; how stately, however, depends on the profile of their sky.

An individual living being in his individual development is an analogue of the race. The individual career of a human from the unicellular embryo to maturity is an epitome of the morphological pilgrimage from amœba to mammal. This is true of both physical and psychical development. Physically, both individual and race commence as homogeneous, unicellular organisms, and advance toward more and more highly heterogeneous multicellulars. Mind, also, in both racial and individual evolution, proceeds in time from the particular to the general, from the concrete to the abstract, and from the

inert and helpless to the more and more determinative. An individual is an aggregate of tendencies among which there are struggle and survival as veritably as among the individuals of a society. The fittest survive. The conduct of an individual is the resultant of his conscious tendencies to move, just as the conduct of a society is the composite of its individual constituents.

The gigantic task in individual character culture, as in social, is the development of altruistic tendencies. The ideal nature is one of balanced egoism and altruism—a nature responding with identical alacrity for self and for others. The generative stream produces beings who act with immense favor to themselves. The task of human stirpiculture is so to amend the generative stream that beings will begin to exist with the ideal balance of the tendencies, and individual, or post-natal, culture discerns its task in the estab-

lishment of this equilibrium during individual duration. This displacement of egoism, or inculcation of altruism, in an individual is effected in a manner identical with that by which egoism is displaced in a society, that is, by *selection*—selection among the instincts, or impulses, or conscious tendencies to move, of which an individual is psychologically composed. *Environment*, too, is that which determines the character of the discriminations. Environment furnishes the stimuli, the tantalization, and by deciding the style of the tantalization determines the manner in which instincts shall exercise and develop themselves. Instincts develop and decay with use and disuse. It is a psychological law. The oftener a train of states passes thru consciousness the more fixed and habitual it becomes, and the greater the likelihood of its recurrence. Every time a tendency is exercised it is invigorated, and every time it is neglected or subordinated it

is weakened. Any tendency may be stimulated or destroyed by a series of successes or a succession of submissions. A living being comes into existence; he is endowed with a certain nature, a certain set of potentialities, with a certain relation of understanding among them. What he may be by nature fifteen or fifty years later different from what he is at birth depends on the environment in which he passes these years. Everything that grows, whether it be a tree, a personality, a grass blade, or a race, starts with a certain hereditary trend, a certain cut of tendency or intention, and what it becomes depends on the shape of the particular niche of the universe in which fate flings it.

This is a stupendous fact, and one un contemplated by the cultivators of the young. Culturists are about as conscious of the vital rôle of environment in the production of individual character as they are of the preponderance of egoism in human heredity.

Human beings come into existence. They come into it each with immense consideration for himself. They pass their lives in an environment calculated to inflame the very tendency which more than all others needs restraint. From the time an individual human comes into the world a sprawling, squalling, unpeeped vagrant, to the hour he goes out in tragedy and pain, life is one continuation of the very conditions which brought him into the world a confirmed egoist. The very first impressions that invade the consciousness of a human infant are such as to impart a very ludicrously untrue conception of his relations to others. An infant is pampered and distinguished and spoiled and exaggerated as if he were of a specially engendered order of beings. He must frequently be distended with the vanity that he is the most extraordinary personage that has for a long time appeared among the populations, and that there is a highly



interesting disparity between himself and others. The "spoiling" which an individual human being usually undergoes during the first two or three years of his conscious existence can not help having, since these initial experiences frame the foundations of consciousness, a considerable influence in all instances, and in some a very noticeable influence, on the character of the superstructure. From three to thirteen years of age, a child passes his time for the most part in the association of other savages like himself. The profession of children is play, and the primary purpose of most play is struggle. Children are dominated by this instinct to struggle and be superior, and whenever two or more of them are gathered together, they occupy themselves in its exercise. Parents and teachers unwittingly devise, and teach to them, varieties of means by which they may effectively satisfy this instinct. Competitions of every imaginable kind, appealing to strength,

skill, speed, or sagacity, and all of them having primarily the purpose to provide entertainment for their egoistic instincts, are systematically held out for childish indulgence. Even in the school-room, where above every place else culture ought to be rational, the same crimes and degradations are perpetrated. Persistent intellectual application is unnatural and repulsive to the young, and they are goaded to artificial industry by appeals to this powerful propensity. Rewards, prizes, contests, merit marks—every conceivable device by which this instinct may be harnessed to the service of intellectual excellence is used.

These competitive indulgences, in one form or another constantly before the mind of childhood, and forming the most vivid and influential experiences during the dozen most impressional years, have, without any doubt whatever, a powerful tendency to develop the inherent egoistic tendency



of the child soul, *for the essence of all competition is egoism.* A game is a battle, not a battle in which the combatants would do each other violence, but one in which they seek, and seek vehemently, for each other's discomfiture. It is war by means of assumptions. Each competitor assumes his antagonist to be his enemy. He desires to achieve a certain end, and his opponent desires to prevent its achievement. They struggle. They set themselves against each other. It is all feigned and mimic, but the conscious states are intense. It is war, so far as the consciousness is concerned. It is certainly the opposite of altruism. The attitude of a consciousness indulging in contest is one of pure or relative selfishness, either one in which an individual alone yearns for his own success and the discomfiture of others, or for his success as associated with that of others against still others. And it is impossible for a consciousness to as-

sume an attitude, especially one of such intensity, without engendering a tendency to perpetuate in consciousness that tendency. I do not mean that a game of marbles or hand-ball or whist will cause an individual to become appreciably more egoistic. But I do mean to assert that the fact that human beings, infant and adult, choose to expend, without utility, vast energies in a competitive manner is *prima facie* evidence of the existence of this instinct, and that competitions incessantly indulged in thru a period of years, especially by young and malleable minds, can not help stimulating the instinct they exercise. Any instinct, whether it be the mania for the accumulation of superfluous wealth, the appetite for fame, or what not, will grow if it is exercised, the amount of the growth depending on the pitch and duration of the exercise.

Is it any wonder, therefore, that the



young, accustomed to such an environment, grow up to consider life itself a game, in which they are to strive to outwit those about them? Is it any wonder that you and I and men and women everywhere are helplessly selfish, when we were born so, when all that we know of altruism has come thru Sunday-school rumors and straggling precepts, and when we have all our lives been surrounded by selfish people and occupied in selfish pastimes and professions? Nothing could be more natural. Altruism is anomalous on the earth, and it is not astonishing. Living beings who love themselves no more ardently than they love others are prodigies, and it will never be otherwise so long as beings are born as they are and live in like conditions. Reformers would as well attempt to keep down conflagration with every citizen an incendiary as to banish selfishness from a world into which be-

ings are born selfish, and in which selfishness is promoted or tolerated from cradle to tomb.

There must be radical revolution in procedure. Egoism must be recognized, and recognized as the most formidable fact in human nature. It must be discouraged at all hazards, even, if necessary, at the expense of intelligence. It must be combated from the moment a child is capable of impressions. The young should be *drilled* and *disciplined* in social elegance, and with the same valiancy and science as are employed in the development of the intellect. Altruism should be inculcated from the cradle, and savagery should be denounced. Maxims and precepts, proclaiming the equal preciousness of all, should be assiduously dinned into the consciousness. The young should be convinced beyond all chance of deterioration that the only laudable thing in the world is the causing of happiness, and that hap-

piness in others is just as precious and valuable as it is in themselves. They should be taught that only "happiness which comes like the red flowers of the oleander out of the bosom of the all" is true happiness, not that which is gleaned from the pain and discomfiture of others. Every child, and not only every child but every intelligence, should avoid the sin of struggle—I mean, of struggle *against others*. The only legitimate adversary is the inanimate—*never a living soul*. Instead of struggle against others, children should be taught helpfulness, struggle *for* others, sympathy instead of subjugation. It is an injury for a child ever under any circumstances to participate in any game, or contest. It fires the very instinct it is the duty of culture to curb. Childhood pastimes should be scrupulously those which afford divertisement without degradation—dancing, dumb-bells, see-saw, sailing, stilts, kites, tree-planting, strolling, ex-

ploring, sleighing, swimming, swinging, outing, and the like. Or, better than pastimes which do not stimulate egoism, are those which actuate altruism. The coöperative construction of a mimic dam or domicile is better than bicycling, in so far as character culture is concerned, because in the one there is actual cultivation of helpfulness, while the other contains only the negative virtue of neglecting the cultivation of egoism. All school-room competition should be abolished. The school should be a family, a fraternity, a colony of coöperating, helping, sympathizing brothers and sisters, not a camp of hot combatants bent on mutual discomfiture. Competition is not necessary, and if it were necessary, it would not be justifiable. If it is not possible to produce great intellects without crimes on character, then let us doze forever in the holy haze of mediocrity. A graceful nature is the most essential psychic possession of a living being.



The ability to weigh the stars and dissect the sunbeams is more marvelous but not more valuable than the disposition to be true, generous, and just. Over-intellectualization is more than a possibility: it is a fact. We lack grace of nature more than sagacity. Clumsiness is not horrible in a hyena. Let the intellect sleep, or civilize it. I am not decrying culture, but culture *as it is*, lop-sided culture, the cultivation of the strategies to the neglect, *and especially at the expense*, of the humanities.

In reply to those who maintain that to utilize the struggle and survival instinct is unavoidable in achieving a task so onerous as intellectual excellence, I would say: *It is not*. The instinct to be superior is a prominent instinct in nearly all children. But it is not the only instinct. The desire for approbation is almost as strong and perhaps quite as prevalent. The instincts of honor, of self-respect, of

curiosity, of fear, of sympathy, etc., are found almost everywhere, and may be appealed to successfully by any one with tact and analysis enough to undertake the development of human young. Then, it is not necessary that intellectual culture be such a forced and repulsive something as it is. The most repulsive portions of curricula are the obsolete and the anachronistic. Who, that has pity, is disposed to censure a child for rebelling against the useless and absurd rumination, thru painful years, of mummified languages and fearful mathematical formulæ, which have no more real bearing, and which to the average human being never will have any more real bearing, on the great, living, performing universe around him than the esoteric nonsense of the Five Kings? The extent to which Latin and Greek are pondered and agonized over to-day is not only ridiculous, but criminal. A few *months* of word-analysis and systematic study

of English will do more toward imparting a mastery of one's vernacular than as many *years* of the study of dead languages. And so far as *discipline* is concerned, geometry and the concrete sciences are far superior to any language in the development of rational mind. Another thing that renders intellectual culture unpopular with the young is the illogical manner in which tasks are spread before them, or the illogical manner in which their development is attempted. The initial concern in intellectual culture—the very first thing to be accomplished, and that which should employ the early years of child life—should be *the training and development of the senses* for the accurate acquisition of a knowledge of the surrounding universe. The mind is made up of that which passes in along its avenues, and rich and accurate knowledge is dependent upon accurate and educated sensations. The second essential is

that the universe be presented as much as possible *directly to the senses*. The universe presented in the primary schools of the world to-day is not the actual universe. It is a caricature. Knowledge, especially primary knowledge, should be *experienced*, not acquired thru the very imperfect medium of language. Experience must form the basis and substance of all knowledge; for the only way in which any consciousness is able to assimilate secondary information is by means of the primary information derived thru the experience of the senses. The acquisition of a knowledge of remoter and more involved aspects of the universe, and the acquisition of the opinions and knowledge of other beings (and the acquisition of the means for making all these acquisitions), are matters of secondary and subsequent consideration. It is a crime to set a child the task of learning the names and uses of a wilderness of alphabet-

ical symbols, or combinations of symbols, at an age when it needs and desires nothing but the exercise and development of its senses. The arts of reading and writing are difficult acquisitions. They should be acquired incidentally. They should be reserved for an age when they can be acquired easily and without nausea. They are, and should be, acquired as *means* for additional acquisition. To allow them to become usurpers—to become the *ends* of primary culture—is preposterous. The *primary means* of intellectual culture are the *senses*, and the primary *end* is a *knowledge of the universe*. Reading and writing are arts which supplement the primary means of knowledge. And the fact that they are to-day made the primary end of all early culture is largely responsible for the supposed necessity for harnessing the most dangerous propensities for their acquisition.

If the curriculum were freed of its

archaic portions, the remainder reorganized in the light of the latest psychology, and the cultural process made to enter more sincerely into the everyday life of the young, instead of being a sort of excrescence or superimposition which juveniles are expected to endure five twenty-fourths of one half the days of the year, intellectual culture would be a less fearful and forbidding thing than it is at present.

The revision of human nature through the rational revision of juvenile nature is perhaps the only solution of the ethical, political, and economic problems of the mind. These problems exist primarily, all of them, on account of the preponderance of the egoistic element in human nature. Do away with this preponderance, and you do away with the social tangles and contentions which grow out of it. Men and women are mischievous and coarse because they were born so, and because they were not refined while they were

growing. Teach a child to love others as it loves itself; let this be the first and most impressive injunction that invades its ears; allow it never to infringe this rule in its conduct toward others, and never to associate with those who do; teach it that the highest virtue is forbearance and helpfulness; inculcate the equal rights of all to the joys of the universe; forbid all competitive indulgence as degrading and ungallant; teach it the propriety of exercising its combativeness against the tendencies of the inanimate, never against a fellow-creature; allow only those amusements which encourage kindness and the rivalry of good-doing;—and when that child grows to manhood or womanhood, and encounters the conditions of more serious life, it will encounter them, not ideally, perhaps, but in a spirit very remote from that in which it would have approached them had it come up thru conditions of incessant egoism.

The environment of the formative years of human beings, in order to justify very courageous expectations, must be consistent. An environment four-fourths maudlin is not reformed by becoming one-fourth sane. I mean that the intermittent efforts of the school-room, however serious and judicious, can not produce unaided the necessary revolution in human nature. The environment of the school is a small part of the environment of a human being. A human being on an average is in the school only five hours of one half the days of a few years of his life, and rational treatment during this time could be largely counteracted by the immense influences of the rest of his existence. Culture comprehends more than school-room meddlement, and cultural reform means more than the inoculation of otherism along with facts during the scanty hours of school life simply. The nursery, the street, the school, the

concert-hall, the market, the universe, all must conspire to the same end. *The environment of the whole life must proceed with revolutionary intent.*

The most successful character culture is that which is attempted in the tenderer years of existence. In individual life as in social, the more helpless and impressionable period is the earliest period, the period of infancy and juvenility. This is the period in which the organism is most susceptible to the influences of the animate and inanimate elements of environment. In after years a being becomes more or less fixed in nature, more or less self-determinative, more or less calloused and inaccessible to the influences of those who are, and that which is, about him. Realization of his own power and importance enters with triumphant ado into his consciousness. Instead of acquiring, he concocts his impulses. It is the stage of independence, and of possible self-culture.

Self-culture is the art of self-modification, the art of that stage of psychic evolution when a consciousness recognizes itself as a process capable of conquest. And when psychology becomes a science of less rarefied functions, it will teach pitiful mortals this glorious art.

It is excessive to hope that all the egoism, I mean the superfluous egoism, of the populations may during the life period of human beings be subtracted. The period of possible reform is brief, the nature of human nature is stubborn, and environment is necessarily imperfect. It all depends on the amount of egoism to be eliminated, and on the length, the sanity, and the relentlessness of the effort.

Revision of character will be a much more tangible and scientific thing when the physiology of psychology becomes more than a controverted conjecture. There has been no attempt, no methodical attempt, to amend character thru

BETTER-WORLD PHILOSOPHY

A SOCIOLOGICAL SYNTHESIS

BY
J. HOWARD MOORE

